

The trend thought is a safe criterion of our spiritual condition. "As a man thinketh," as the deep current moves in this or that direction, as the tendency is persistent and as he finds delight in the course, "so shall he be." The thought is an accurate exponent of the character of the man. What is inside, in the shape of settled, persistent thought, will be sure to be reproduced in the outward life. To think, to meditate like a saint, is the sure way to become one; and on the other hand, to think as a man of the world, the flesh, the devil, is, in the end, to assume his character. Sin begins within, is conceived in the indulgence of the affections and the consent of the will, and is then surely carried out into the world, and there it presents itself. The guilt of the crime dates back to the external act. "Let no one," says Weyland, "disturb himself that he is innocent, if he loves to meditate upon anything which he would blush to avow before men, or fear to unveil before God."

How slow we are to recognize God's aims and purposes in many of the details of our lives! Take for instance. Some one living in your own house is the occasion of an event that demands much patience and forbearance on your part. You see nothing in this, perhaps, but a painful trial of your faith; whereas God possibly sees that the manifestation of His grace, sympathizing with sinners and sinners just as they are, means He can use to convey a great and needed blessing to the one who has been the occasion of your trouble. — *Anon.*

INFORMATION

Miscellaneous.

JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY.

BY PRESIDENT WILLIAM F. WARREN.

It was in London thirty-three years ago that I first met the man whose honored name has been placed at the head of this paper. At that time he was in his fifty-fourth year, a striking specimen of manly strength and beauty. Well do I remember the impression produced by his genial spirit wherever he moved, and the naturalness with which among his acquaintance the central place was instinctively accorded him. He was on a journey, and to him as to me the scenes about us were new and full of interest. Our association was for a few hours only, but in those few hours his radiant nature so disarmed itself that I could never again think of him as a stranger. Then, as ever, he was the intellectually alert, highly-informed, broad-minded, warm-hearted, unassuming Christian nobleman—as much in place in royal palaces as in the humblest home of want. Had I never met him again, I am confident that I should have remembered him as a man possessed of rare and beautiful powers, the whole harmonized and transfigured by a joyous Christian piety.

Four years later, unexpectedly appointed to the Broadfield Street pastorate, I was given new opportunity to see him in his genial and luminous spirit. Had I been older than I then was, I do not know how I could have commanded the courage to attempt to minister to his experienced and instructed mind, or how I could have permitted him to call me his pastor. As it was, I was ever conscious of the incongruity, and well content if I could only feel that as his assistant and representative I was effectually crying forward our common work. In the inexperience of those years I found many a kind and considerate friend, but of him I must say that he seemed nothing short of a wise and affectionate father. From those days to the present hour a picture of his kindly features has had a place, not only in my heart, but also upon my study wall, and so in a kind of spiritual partnership we have wrought and thought together.

In 1861 a divine voice summoned me away, and for five years the ocean rolled between us. In 1867, however, in accordance with a leading equally divine, I was again permitted to take my stand beside him, and to share in labors of precious interest to us both. At first it was the reorganization and up-building of the oldest theological seminary of the church. Two years later, with his brave colleagues, Lee Claflin and Isaac Rich, he was ready to engage in a vaster and more courageous enterprise, and to assume the responsibility of becoming an original incorporator of Boston University. Twenty years ago, the twenty-sixth day of May, he thought became a deed. On that day the charter of the proposed university received the signature of the governor, who by a felicitous fitness of things was the Honorable William Claflin, son of the oldest of the three who bear the name of founders.

Let us pause a moment at this year of the founding of the University, 1869. It is a favorable point from which to make an observation.

Mr. Sleeper was in his sixty-seventh year, though seeming, as usual, at least a decade younger than he was. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday-school to that of the oldest of the American colleges. In England he had investigated the endowed charity schools of London with the same care as he had the ancient universities of Oxford and Cambridge. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. He had participated in the organization of the New England Education Society, and had now served in its board of managers fourteen years. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation. I have been told that early in his trusteeship in that institution, in a critical moment of its history, his brave words and brave deeds were the chief factor in averting an apparently inevitable disaster. In 1869 both Lee Claflin and Isaac Rich were members of the same board. All three were also members of the corporation of Wesleyan Academy at Wilbraham, where successive disasters from fire had called out the beneficence of each. At this time Mr. Sleeper had been a Wilbraham trustee nineteen years. The same faithful three were also closely associated in the financial and general administration of the Boston Theological Seminary, an endowment for which they were seeking to create. Lee Claflin was the president of its board, Mr. Rich vice-president, Mr. Sleeper treasurer. With such burdens already upon their shoulders, and with a keen solicitude to take no step which should in the least embarrass or delay the development of these already existing and most important educational institutions of their church in New England, it was certainly an act of uncommon courage, a proof of magnificent faith, that these three men should have given each other the work which created Boston University. The critical word was spoken, and though Mr. Sleeper was constitutionally the most cautious and conservative of the three, he was ready as soon as his colleagues were ready, and in all the struggling years which followed he never once wavered in his loyalty to the cause.

Twenty years have now passed. Two of those immortal founders were early taken away—Mr. Lee Claflin in 1871, Mr. Rich in 1872. A little younger than either, Mr. Sleeper has been spared to guard the work of all, to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character has been of signal value. His business sagacity has helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet-anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of

spirit and winningness of personal manners—all have contributed to the harmony and beauty and strength of our results. Amid it all, however, he ever bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever-flowing generosity, his persuasive personal influence in developing other patrons of learning, his perpetual encouragements to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Englander of business calling has ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.

Of Mr. Sleeper's strong natural endowment, of the rare perfection of their equipment, of the secret of their harmonious development, the limits of this paper will not permit me to speak. I here consider him simply with reference to Christian education and his services thereto. In passing, however, I cannot refrain from saying that great Shakespeare, in sketching his highest ideal portrait of combined manliness, sincerity, freedom, judgment, generosity, employs no word which here falls short of beautiful embodiment:—

"His heart and hand both open and both free,
For what he has he gives; what thinks he shows;
Yet gives he not till judgment guides his bounty."

How marvelous the period which this one life has covered! Born less than three years after the death of Washington, Mr. Sleeper was permitted to see the planting of nearly every educational institution of the country. At his birth there was as yet in the United States not one institution entitled to the name of an organized university. Not one of the theological seminaries of the country, now numbering one hundred and fifty, had then been chartered. Not one of our fifty law schools had then an existence. Of our one hundred and seventy-five medical and pharmaceutical schools but three were then in being, and those in their feeblest beginnings. Of all our scores of normal, scientific, artistic, commercial, military, agricultural, and technological schools, not one had yet been projected. A few feeble colleges and struggling academies constituted the only equipment of the Republic for the higher education.

Behold the changes effected in a single lifetime! Those few and feeble colleges are become to-day three hundred and fifty in number, and among these are at least a half dozen any one of which has greater endowments and a larger student-body than had the total number of American colleges at the date of Mr. Sleeper's birth. Moreover, at present, each passing year the educational capital of the country is increased by millions, and greater gifts are coming than any that have come. Whence this magnificent and ever-augmenting tribute? Whence these multiplying institutions established to instruct and refine humanity? The answer is not far to seek. It is given in the deeds and consecrated lives of just such men as we here honor.

On the monument to Isaac Rich in Mount Auburn stands cut in marble the word of Christ to Peter: "That take and give, for me and for thee." In one obvious sense this language applies to Mr. Rich with a fitness peculiar to a single calling, but in its deepest and truest signification it would equally apply to his friend. Happily for us, and happily for the world, Mr. Sleeper came early to the insight that all giving, in order to be truly Christian, must be an expression of personal fellowship with our loving Lord—must be done, not for Him alone, nor for ourselves alone, but even as He himself so touchingly voices it, "for me and for thee."

Graciously did the Heavenly Father order the circumstances of his closing hours. It was given him to leave each of the institutions he had loved and helped in a condition of greater prosperity than they ever before had known. It was a fitting time to say, "Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation."

For a little the coveted translation seemed to linger, but it was only that for a little he might further receive a reverence which earthly children alone could tender, and might further enjoy the ministries of an affection as yet unmatchd. At length, in perfect serenity, his long bright day of earthly life was ended, and in the solemn quiet of a holy Sabbath evening he was summoned to the joy of his Lord.

"The great Intelligence fair
That range above our mortal state,
In circle round his blessed gaze,
Received and gave him welcome there."
—Methodist Review for September.

HIGH LICENSE AT ASBURY PARK.

BY HON. NEAL DOW.

I have cut the following paragraph from the New York semi-weekly Tribune of Aug. 27:—

"Asbury Park, N. J., August 24 (Special).—The selling of liquor, wine and beer is carried on here in spite of the fact that it is contrary to law. James A. Bradley, the founder of the town, has tried in vain to prevent the drugists and hotel-keepers from violating the law. The Daily Journal, which was also founded by Mr. Bradley, published a letter from him which says: 'After some experience and mature deliberation I have come to the conclusion that a good Republican high license law is just what we want everywhere, and I do not except Asbury Park in this, either. License to sell intoxicating liquors to be used as a beverage is a relic of barbarism and excites my contempt. But I am only a single individual in a State of over a million population, the majority of whom will not care to do anything higher than high license at the present time. I accept the best for the present. . . . That I should have the licensed rumrunner as an ally is like shaking the bloody hands of hired assassins, but, disgusting as it seems, I think it would help us at Asbury Park. The drugists of Asbury Park keep their bars open all day on Sunday, and some of them, I think, are members of the church. How old Nick must smile when he thinks about these fellows and the frod he has in pickle for them when they cannot sell rum any more.'"

So it seems the proprietors of Asbury Park have had a war with the rumrunners of some years' duration, James A. Bradley, ex-commander-in-chief, and the saloons have driven the proprietors off the field. It is easy to see that the Tribune greatly rejoices thereat, and Mr. Bradley proposes to fall back or fall down, whichever the movement may be, upon "a good Republican high license law." With-

out having seen anything of any battle between the liquor-sellers and the proprietors of Asbury Park, I will venture the opinion that there has been no vim or strong will on the part of the proprietors and their chief.

I know all about fighting the rum-shops, and know what arms are necessary for a successful campaign against them. The artillery must be rifled, long range, throwing explosive shells. I have no doubt the artillery at Asbury Park is made up of the old Quaker guns—that is, made of wood, with, possibly, an old-fashioned six pounder cannonade that won't go off.

Mr. Bradley, I ask you, can you search any place suspected of keeping liquors for sale, as we do in Maine? And if any such are found, can you seize, confiscate and destroy them, and make the rumrunner pay \$300 and go to jail six months, as we do in Maine?

If a man sells a glass of liquor, can you make him pay \$200 and costs and go to jail six months, as we do in Maine?

If in any hotel, shop or other place of resort liquors are sold, given away or kept, is it a nuisance by law, as in Maine, with a fine of \$1,000?

On proof that liquor is sold in any place, is it a tipping-shop as well as a nuisance, with a fine of \$1,000, as in Maine?

I think, Mr. Bradley, you have nothing of that; else you would not show the white feather, and take the law from the rumrunners, instead of compelling them to obey the mandate of the Legislature.

Mr. Bradley, I am reminded by that paragraph in the Tribune of a story I heard of long ago. Two men, each in a one-horse buggy, met each other on a narrow road. One of them wouldn't turn out and the other couldn't, because the way was not wide enough unless both joined in making way. After facing each other an hour, the good-natured man said to the other: "If you don't give half the road, you'll see what I'll do." The ugly man was frightened at the threat and turned out; then turning in his seat, he called out: "I say, look here, what would you have done if I had not turned out?" "Why, I would have turned out." So Mr. Bradley announces to the world that without a battle the rumrunners have driven him off the field, and split upon him, upon the law, and upon the proprietors of Asbury Park!

CAMP-MEETING REPORTS.

Springfield District Camp-meeting (Laurel Park, Northampton).

Two classes of false prophets have been disappointed by the experience of the past week—those who predicted the usual down-pour of rain, and those who claimed that Sunday services are essential to the success of a camp-meeting. During the entire week not a drop of rain fell, and for the most part the sky was without a cloud. The genial warmth was finely tempered by the luxuriant shade of the grove and by soft breezes which dispelled all sense of oppression.

The attendance was excellent, and on Thursday a very large number of people came to worship amid these beautiful surroundings, thus proving that if they cannot come on Sunday, they will come on some other day.

The spiritual results are such as to call forth the gratitude of every devout heart. While not as many unconverted persons attend these gatherings as formerly, yet of those present some were made to feel the need of a Saviour and to bow in penitence at the feet of the Lord Christ. Believers were greatly refreshed. The seasons of consecration at the altar were often marked by powerful displays of the saving and sanctifying grace of God.

The preaching, directed by Prof. D. B. Tower and wife, of Northfield, and was a very valuable help to the services. Their talent is consecrated to the Lord, and they sing with the spirit as well as with the understanding.

The meetings in the chapels for some reason this year were not as numerous nor as well attended as at some former times. It is without doubt true that residence in cottages interferes very largely with these services.

A very helpful love-feast was conducted Friday morning by Rev. Dr. Sherman. Many scores participated, representing all classes and ages. One aged brother over ninety years old was as fresh in his experience as a new convert. This is the joy of the Lord and an exhaustless fountain.

Meetings were also held in the interests of the Woman's Home and Foreign Missionary Societies, which were addressed respectively by Miss Fannie Russell, of North Carolina, and Rev. M. V. B. Knox, of New Hampshire. The needs of the young people were not overlooked, and a special meeting for them forming a district Epworth League.

The preaching was, on the whole, well adapted to the occasion. The brethren seemed impressed with their responsibility and sought for effort rather than for display. Their big rooms were left at home, and they spoke from the heart to the heart. The following brethren preached in the order mentioned: T. C. Martin, W. E. Wiggins, C. C. Townsend, Bishop Goodsell, E. Hitchcock, C. M. Menden, W. R. Newhall, J. M. Leonard, W. McMillen, W. J. Heath, G. H. Clarke, A. B. Nichols, G. C. Osgood, N. M. Caton, and W. Silverthorne. Rev. C. A. Littlefield rendered very efficient aid in conducting the altar services.

The meeting closed Saturday at noon with an earnest word from the presiding elder. It is regarded as one of the most profitable ever held upon the grounds. Naturally those who advocated holding it between Sunday and Monday were the most successful. What a grand thing it would be if the great Methodist Episcopal Church should all over this country remove from the path of the weak this occasion of stumbling—the Sunday camp-meeting!

MANICUS.

Portland District Camp-meeting.

The services of this meeting commenced Aug. 19 with a praise, prayer and testimony meeting led by the presiding elder, Rev. W. S. Jones. It was a meeting of much interest and power. The prayers were fervent, the testimonies numerous and to the point, the songs lively and jubilant, and many brethren saw signs of coming victory in this first meeting; nor were they disappointed. The brethren pronounced it at the close the best meeting of the kind they ever attended.

The congregations were largely made up of professed Christians. While the opportunity for work among the unconverted was small, a grand chance was afforded for instruction, growth and enjoyment to believers. The morning prayer meetings from 8.30 to 10 o'clock were well attended, and the time was well used.

The following brethren preached on the various phases of Christian and church life: D. Pratt, S. Hooper, G. L. Lowe, W. Canham, G. S. Inge, J. Wright, T. Ryan, J. A. Corey, J. M. Frost, J. B. Lapham, and A. W. Pottle, and the venerable D. B. Randall closed with timely advice as to gathering up the "fragments," and going to their "friends" and telling what "great things the Lord had done" for them.

Some were converted, several professed the blessing of entire sanctification, and many in

renewal of consecration found great additions of peace and joy. The ministry of the district was well represented. All in the effective ranks were there except five, who were unavoidably detained. Five supernumeraries, viz., D. B. Randall, C. Munger, T. P. Adams, K. Atkinson, and the venerable Jesse Stone, the oldest living member of the Maine Conference—having joined in 1824, thus being forty years ahead of Bro. Randall, who joined in 1828. Bro. Stone and his goodly and godly wife were looking remarkably well and happy. The singing was especially helpful to the tone and spirituality of the meeting; and too great praise cannot be accorded to Bro. C. A. Titton, of South Portland, for the cheerfulness with which he accepted the arduous task; nor for the skill he manifested, and above all the generous bestowment of so much time and labor gratuitously.

The new feature of the meetings on this ground, viz., admission fees, was not adopted by the District Association this year, but having learned how well it answered with previous meetings, the Association voted to adopt it next year, and probably it will be a great relief. If to no one else, it will be to the president, who had to make no fewer than nine begging speeches to the people, minus one by Bro. Pottle, to obtain the required \$100. We found the advice of Paul in Gal. 6:9 very useful, and also true as to results.

The president, secretary and treasurer were made a committee of arrangements for next year. The result, doubtless, will be a good programme.

W. J. S.

Mrs. MAGGIE VAN COTT AT RICHMOND.

I felt to a task most pleasing, though the results must prove very inadequate to furnish a true ideal of the person and the work about to be described, to those who have not had the pleasure of seeing and hearing her. It may seem, Mr. Editor, rather presumptuous in me to write concerning a person so well and widely known. But perhaps I may be pardoned in the attempt when I say I wish only to describe what impressed me as the chief characteristics of the meeting. Here let me add, also, I am not an advocate of woman's rights, so-called, nor of female ministers, nor of female delegates to our General Conference. So it will be seen that I am not about to set the part of a special pleader in the case. Well! what were the chief characteristics of the meeting? Let me reply negatively first. They were not in numbers, for they were few, except on Sundays; not in ministers, for they at any one time were scarce; not in the singing, though that for a camp-meeting was good; nor in location, for this is the same as for the past twenty-one years; nor in accommodations, though these are greatly improved, and no public grove can be found in a more desirable location in some respects. It has not the ocean scenery of Old Orchard, nor the bold mountain designs of Martha's Grove, nor the complete rural calm of Empire Grove; but with a grove of stately oaks, of graceful maples, of lofty beech, of towering birch, and an almost entire absence of resinous and sticky pine, situated within a short distance of the Maine Central railroad as Old Orchard is to its railroad, nearer than Empire and Martha's Groves to theirs, and nearer the beautiful Kennebec than Old Orchard to the ocean, it is of easy access by train or boat, and what the pure air and the quiet harmony of the woods—'if Huxley is to be believed—make it a charming retreat. Board and lodging are remarkably good and cheap.

Yet these were only incidental to the meeting. What were the chief characteristics? According to our conviction, they all centered in Mrs. Van Cott. We heard others preach, but not as she did—and yet she didn't preach. We heard others sing, but not as she did. Who can sing as she does? Evidently she has had a superb voice, but years of strain have wrecked it. Yet in its ruin its notes at times awaken, thrill, impress and melt. Tunes invariably struck an octave above the true pitch make one wonder how in the world anybody can reach it, and how they are coming out; and an octave lower gives the true note and makes singing easy.

We heard others pray, but not as she did. Does prayer mean desire rightly expressed, adoration and homage, reverential yet sublime; thanksgiving pouring itself in grateful acknowledgment? Then we have never listened to prayer more simply genuine or more grandly beautiful. We heard others read, but not as she did. Emphasis, pause, intonation, gesture, and manner, all attractive because natural, and impressive because devout. No nasal twang, no wrong inflection, no metricious airs intended to attract yet filling with disgust, but the Word read as from God, and intended to impress the mind with the mercy and love of the Great Father seeking to win His children to obedience and rest. We did not wonder that one said, after listening to her for a week, that he desired no better lessons in education than the reading and talking of Mrs. Van Cott.

And what capacity for work! What powers of endurance! Sunday, nine services, all led by herself! Monday, Tuesday, Wednesday, eight each day, yet no apparent fatigue. And her voice. What a voice!

Of such volume that it reached with ease the utmost bounds of tabernacle and grove; managed with a dexterity that transfused it with magnetism or terror; its cadences at times as sweet and soothing as the thrumming of an Eolian harp; at other times so overwhelming as to bear one along as on the crest of a storm blow, filling with dismay lest the next bound should be in the darkness of its irrecoverable depths. And then the exquisite dramatic personae, depicting before the eye the shades and lights of passion, and sentiment, and reason, at work in the inner chambers of the mind, gave to the exposition and enforcement of truth at the same time the charm of love and the cogency of duty, and led the listener to the feet of Christ as by the lure of an irresistible attraction, as by the impulse of an irrationally irresistible obligation.

The seekers of a clean heart were many, and had an able and safe instructor in the way of the holy. There was no indistinctness in definition of doctrine, and no attempt at sophistry in defining the nature of the experience sought or obtained. This was equally marked in the case of penitents. They were not instructed to believe they were saved, to hope they were saved, to find salvation in the promise and to depend upon it; but to know they were saved, and to be satisfied until they did know it. Of these there were many. If rightly informed, fifteen were at the altar one evening seeking Jesus, and most of them found Him. In the whole course of the week's service there was no reputation, whether of doctrine, duty, or privilege. His exposition was clear, scriptural and Methodist, and was forced home upon the conscience with a fund of illustration such as seldom falls to the lot of one person to be able to give from experience and observation. With this mingled suavity and tenderness there was no attempt to palliate and make sin merely venial and excusable. Sin was made to appear in all the hideousness of its rebellion and the moral turpitude of its ingratitude and selfishness, and the sinner, though moved and encouraged to forsake his sin, was warned of danger and irrevocable punishment when persistent and self-determined. In speaking Friday night from "Prepare to meet thy God," solemn warnings were uttered in tones that struck the deepest chords of reverence, fear, awe, and with her imagination wrought to the highest pitch, she furnished at once a picture of the efficiency of divine grace and the intolerable work of sin in language so chaste and with manner so impressive, that resistance seemed impossible and belief more unreasonable than ever. Under the charm of this godly woman's piety and good sense prejudice melted away. What seemed a lack of refinement was evidently the scars of the trained power to catch the wary bird. Many were caught by this gentle flame with love and a most intensified zeal giving vent to themselves in language whose home-ness found response in the hearts of the hearers.

Her coming to Richmond next year is anticipated with nothing but pleasure, and the prayers of scores will accompany her on her widely-extended tour through the land, that her life and health may continue, as well as the blessing of the Almighty attend her in all her labors to win souls for Christ and heaven.

W. M. JONES

Empire Grove Camp-meeting (East Poland, Me.).

The Empire Grove camp-meeting for the present year commenced August 15 and closed the 26th. This splendid grounds are among the oldest in the State, regular meetings having been held on them for over thirty years. They are controlled by an association, duly incorporated under the laws of Maine, who hold a lease of the grounds for ninety-nine years. It is one of the finest and most pleasant encampments in the State. Its finances have always been successfully managed and the Association kept clear of debt. It has about fifty cottages, over a dozen society tents, a fine auditorium, well graded grounds, a splendid grove, and pleasant walks and avenues.

The meetings for the last four years have been under the management of Rev. E. T. Adams, the presiding elder of the Lewiston District, aided by an efficient board of directors, chosen by the Association. As superintendent of a camp-meeting Mr. Adams has in charge of Rev. A. Hart, who had under his direction a trained choir, aided by an efficient organist, which gave an excellent music throughout.

The meeting commenced Thursday evening, August 15, with a social exercise under the lead of Rev. Mr. Adams. It was a spirited, wide awake meeting, participated in by a large number of the church, and clearly foreshadowed the grand success which followed. A large number of the clergy attended the meeting. Three sermons each day—at 10 A. M., and 2 and 7.30 P. M.—were preached from the stand whenever the weather permitted, or, if otherwise, in the chapel.

We had neither Bishops nor "star" preachers from abroad, for they only now and then gravitate far enough away from the "Hub" to reach our Maine camp-meetings, even when specially invited. Nevertheless, we had many able, eloquent discourses from home talent; in fact, the preaching was all good, much above the average generally heard at camp-meetings. The speakers were as follows, with their several texts, and the order in which their discourses were delivered: W. E. Holmes, Acts 19: 2; G. B. Hamford, 2 Cor. 8: 9; I. G. Ross, Romans 14: 17; L. H. Hancock, Col. 2: 8; Geo. W. Hunt, Romans 1: 5, 6; M. K. Mabry, 2 Peter 1: 5; E. T. Adams, John 3: 8; W. S. McIntire, Hebrews 2: 2, 3; S. Estes, Mark 11: 22; P. Keith, Genesis 7: 1; A. S. Ludd, Job 15: 11; T. Whiteside, Luke 22: 31, 32; C. E. Springer, Rev. 3: 21; F. C. Haddock, Phil. 2: 5; J. H. Roberts, John 8: 21; W. B. Dakeshire, Ps. 103: 12, 13; W. J. Twist (Free Baptist), Mark 18: 18; I. Baan, Neh. 4: 6; P. A. Braddon, Hosea 6: 3; P. Chandler, Gen. 32: 28; A. H. Witham, Acts 4: 13, 14; J. H. Trask, Mark 11: 3; S. T. Record, John 3: 7; A. K. Bryant, Matt. 5: 16; H. C. Haddock, Matt. 5: 6; M. C. Pennington, Mark 11: 22; T. Whiteside, Heb. 11: 8; A. McLean, Matt. 6: 22; N. T. Whitaker, D. D., Matt. 16: 26; I. G. Ross, Eph. 5: 14.

Altar services followed a majority of the sermons preached. These were uniformly seasons of great spiritual power and interest. And the same may be said of a large number of the social meetings in the society tents. Children's meetings were daily held, conducted by Mrs. Adams. Large numbers of children attended these gatherings, great religious interest was manifested, and many clear cases of conversion were reported.

The number of persons stopping upon the grounds in cottages and tents was larger than ever before, while the attendance from outside was above the average of former years. On the last day of the meeting, Aug. 25, there was an immense crowd present, estimated at over five thousand persons. Notwithstanding this, the most perfect order and decorum prevailed. Not a single act occurred inconsistent with the religious proprieties of the day. In complimenting the people for their excellent behavior, Mr. Adams publicly stated that during the four camp-meetings over which he had presided upon these grounds, he never had had occasion, in a single instance, to call for the services of a policeman or to reprove a person for bad behavior.

Two years since, some business men, friends of the meeting, formed themselves into a stock company and erected and furnished a lodging house, containing twenty one spacious rooms, for the accommodation of persons who desired to remain upon the grounds and were not otherwise accommodated. These rooms were all occupied during the meeting, the occupants taking their meals at the boarding-house, which was also well patronized.

But the best of all were the great spiritual results which attended this meeting. From the commencement to the close a religious atmosphere seemed to pervade the encampment. The key-note of the meeting was struck at the first social service already spoken of, and the standard was never lowered to the end. More than fifty clear cases of conversion were reported, while the church made a wonderful advance in religious experience and growth in grace.

Financially, the meeting was satisfactory, and, taken as a whole, it was the universal opinion of those best competent to judge, that it was the best ever held upon the grounds.

The annual meeting of the Association was held on Wednesday of the second week, and the following officers were chosen for the ensuing year: President, Rev. E. T. Adams, of Winthrop; vice president, Rev. E. G. Ross, of Norway; secretary, I. C. Davis, of Portland; treasurer, Gen. John J. Perry, Portland; directors, D. B. Sawyer, M. D., Lewiston, S. D. Thomas, Lewiston, A. J. Gardner, Lewiston, W. H. Miles, Lisbon, and S. H. Rodgers, Bath; auditor, D. P. Lorr, Dering.

The report of the treasurer showed the Association in a healthy condition financially, while the entire business of the meeting was transacted harmoniously and with the best of feeling among the members of the Association.

J. J. P.

Claremont Junction Camp-meeting.

The writer has not the exact date of the purchase of these grounds and the establishment of this meeting. Through the first years of its existence a good deal of interest centered therein—more perhaps than since, until the present year, when a new interest has been imparted to the enterprise. Just how this new interest has been begotten perhaps matters not, though it may be an open secret that Rev. D. C. Babcock, of Claremont, and Rev. R. L. Bruce, of Springfield, have had much to do in giving direction to it. If the writer is correct in his opinion, the Association is greatly indebted to these brethren for their enterprise and skillful planning. As a result, general improvements have been made, first by the Association itself, and then by the societies and cottage-owners in the improvement of the property, adding vastly to the attractiveness of the grounds. New cottages have been erected and others are to be, so that at no time during the previous history of the meeting has more enterprise been exhibited than at the present hour. As is well known, the meeting is sustained jointly by the Claremont (N. H.) and the Springfield (Vt.) Districts, and is under the direction of the two presiding elders of these districts—an arrangement which, so far as the writer is aware, has always been harmonious.

The general plan of the meeting this year was changed in a few particulars from all preceding ones. On the day of opening we had in the afternoon what was advertised as a conference meeting on the subject of temperance, and in the evening a mass meeting in the interest of the same subject. Rev. D. C. Babcock did most of the speaking at the afternoon meeting, and followed by R. L. Bruce in the evening, both of them evincing large acquaintance with the various phases of the question, and large ability as advocates of genuine reform. The first full day of the meeting was given to the work of the several organizations under the direction of Christian leaders. The W. H. M. S. met in the morning, at which Mrs. Todd, of Bellows Falls, presided with quiet dignity, and Bro. Bruce and Mrs. N. H. Knox, of Manchester, gave addresses. In the afternoon the W. F. M. S. was to the front, and Mrs. Buttericks occupied the chair, presenting Dr. Knox as the speaker. The Doctor having spent some time abroad and traveled with his eyes wide open, was prepared to give much valuable information in relation to our mission work. He was

listened to with much interest. In the evening the W. C. T. U. had the right of way, with Mrs. Knox presiding, who, as her husband had told us in the afternoon, did not object when he was in the line of duty, but was crying over a woman, or perhaps the women, of India. Mrs. McLaughlin, of Boston, gave a very fine address, fully maintaining her reputation as a pleader for righteousness and temperance.

The next morning Rev. D. C. Babcock preached a sermon of great ability based on 1 Peter 1: 16 and following verses. In the afternoon Bishop McIntire preached very inspiringly on 2 Cor. 2: 16. An altar service followed, conducted by the Bishop, which was a season of wonderfully gracious influences, resulting, it is hoped, in fruit to the eternal praise and glory. The evening service was assigned to the writer, who spoke on John 3: 19.

On Friday three timely and strong sermons were given by Revs. Hamilton, of White River Junction, Dockrill, of Newport, N. H., and Smith, of Brattleboro. Three sermons were preached on Saturday by Brothers Cliley, Carrier, and Libby, who each did excellent service, fully maintaining the interest of the meetings.

On Sunday the speakers were Brother Todd, of Bellows Falls, Presiding Elder Roberts, of Claremont District, and D. C. Thatcher, of Weston. The theme of the evening service was the "Lake of Fire"; the sermon was an excellent one, very impressively delivered, and can never be forgotten by those who heard it. The Divine approval given to this sermon was in itself a rebuke to those of us who give the special theme the go-by.

Monday was really the closing day. Brothers Harty and Brigham were the speakers for the morning and afternoon services, the latter being succeeded by the sacramental supper, at which a goodly number participated. The evening was occupied with remarks mostly by the two presiding elders of a practical and useful turn, songs, hand organs, and "God bless you" and farewells. So closed a noble meeting, the weather having been perfect throughout, the preaching quite above the average, the order almost perfect, and the faithfulness of the brethren noteworthy, far above the ordinary standard. May God bless His people and bring them again to their place of annual gathering, and to His kingdom and glory forever!

M.

St. Johnsbury District Camp-meeting.

The Lyndonville (Vt.) camp-meeting held its twenty-third annual session, Aug. 14-21. Several new features were added this year, all of which, we believe, proved very satisfactory: (1) The continuance of the meeting over the Sabbath; (2) The tariff for teams; (3) The opening day being entirely utilized instead of only the evening as has been previously done.

We give a brief résumé of each day. Wednesday the camp-meeting opened at 11 A. M., by a social service in the Sheffield tent. At 2 P. M., the presiding elder, Rev. S. Donaldson, preached in the auditorium from Luke 11: 13. The sermon was very timely. In the evening, Rev. R. T. C. McKenize preached from 1 Sam. 17: 47. Thursday, Rev. C. P. Tipton preached from 2 Peter 1: 10, 11, at 10 A. M. Rev. C. Wiggins preached at 2 P. M. from Rom. 6: 11, which was followed by a consecration meeting at the altar. At 7.30 P. M., Rev. T. Trevilian preached from 1 Kings 18: 21. Friday, the sermons were by Rev. C. M. Carpenter, from Heb. 2: 3; Rev. J. Hamilton, from Luke 2: 7, also Rev. R. 3: 20; and Rev. L. P. Chase, from Acts 26: 28. Saturday, Rev. C. W. Morse preached from Gen. 8: 12, 13; Rev. M. P. Bell from Solomon's Song 8: 5; and Rev. J. Morse from Mal. 3: 10.

The Sabbath was a beautiful day, and the large audience as orderly as the day was beautiful. There was not an exceedingly great crowd, but a large company who were desirous of hearing the Word. The sermons were by Rev. G. M. Carl from John 12: 24; Rev. D. B. McKenize,

Zion's Herald.

WEDNESDAY, SEPT. 11, 1889.

[Entered at the Post-office, Boston, Mass., as second class matter.]

Our readers will thoroughly enjoy Dr. H. H. Thomas's experiences in "Vacation Sermon-Bearing," on the first page this week.

A strong and thoughtful paper is furnished by "A King's Daughter," whose earnest words will carry conviction to the hearts of Christ's disciples of the necessity and the possibility of such a "Christian Crusade" as she advocates.

Dr. George Lansing Taylor, in "Sundry Meetings at Ocean Grove," sharply criticizes the camp-meeting preachers and preaching he has heard during the summer.

On page 2, President Warren's tender and appreciative tribute to "Jacob Sleeper" a Founder of Boston University, is reprinted from the September issue of the *Schoolcraft*, for the benefit of the multitude of our readers with whom the revered name of Jacob Sleeper is a household word.

Non. Neal Dow, writing of "High License at Ashbury Park," asks Mr. Bradley a few trenchant questions on the subject.

Generous space is allotted to "Camp-meeting Reports."

On the family page will be found the extremely interesting article by Bishop Hurst, taken from the September issue of the *Schoolcraft*, and entitled "The World."

The original poems in this week are by Rev. A. J. Hough, the poet-preacher of Vermont, and Miss E. B. Thorne, and the selected poetry is from the pens of Margaret Sangster and Margaret Vandegrift.

In addition to the usual "Thoughts for the Week," items of interest, "About Women," "Art Notes," and short articles, a column or more is devoted to "A Glimpse at Some September Merges."

John J. Smallwood, a colored student at Wilbraham Academy, relates, on page 7, his experience in "Finding His Mother," who was formerly a slave, and was sold before this son was six months old.

TEMPERANCE POLITICS.

Political temperance came to the surface, last week, in this commonwealth, in two public meetings. The first was characterized by the press as the "Faxon Conference." The purpose of Mr. Faxon seemed to be to organize sufficient opposition to Mr. Brackett as a candidate to defeat him in the gubernatorial convention. Unanimity of opinion among the delegates did not prevail, and there was little in the proceedings to give the conference weight either in inaugurating opposition against Mr. Brackett or in advancing the real interests of the cause of prohibition. Indeed, Mr. Faxon's assault upon Mr. Brackett has spent itself in harmless effervescence.

The second and more important gathering was the annual convention of the Third Party at Worcester. There was a respectable representation from all parts of the State, and particularly of those who have from the first believed in the necessity of an independent political organization in order to advance the interests of prohibition. In speech and platform the Republican Party was severely arraigned and denounced for alleged betrayal of promises, duplicity, and sympathy with the liquor interest. The address of the occasion was made by Rev. J. J. Lansing, D. D., who chanced to be present as an interested observer of the proceedings, and who was called upon for an expression of opinion. He said frankly and with much truth, among other things:—

"I have never been a member of that party which you represent, but I have never had in my heart to doubt your loyalty to high principle, the nobleness of your purpose and the desirability of the ends which you seek. I have not believed that your method was the best method to achieve the result that we all desire—and if you come to know me at all, you will know that I can be as frank with you as you are kind to me. But I have grown tired—I do not use that expression in the slang sense—I have grown tired of certain things. I have grown tired of having rummies manipulate the party to which I belong. . . . While I still have the stanchest faith in the manhood of the Republican Party as such, and while I believe most heartily in the power of the statesmen of that party—the manhood and the statesmanship have got to stand as it is and put their heel on the neck of the managers. And in doing that, if I am classified with you, I shall feel that I never was in better company nor in a better work."

Dr. Lansing represents a large element in the Republican Party, as stanch prohibitionists in principle as the most loyal, who have never been convinced that more was to be accomplished for the cause through the third party organization. Accessions to this political movement must be secured mainly from this source. Whether the proceedings of the Worcester convention were of such a character as to draw from the Republican ranks new recruits to the Third Party, remains to be seen.

DR. MENDENHALL AND RATIONALISM.

It is a pity that the controversy over "rationalism" and the orthodoxy of certain institutions of learning should have descended into a species of intellectual fistuif. This condition, however, it has reached in the last number of the *Methodist Review*. In an editorial entitled "Wounded Rationalists," the *Review* pays its respects to Professors Ladd and Harper, of Yale, in a manner which revives the style of controversy in vogue a century ago. These gentlemen—one or the other of them—are accused of prevarication, "literary hypocrisy," "superficial egotism," "gross temper," "lacking all 'manly sentiment' or 'truth-loving or Christian spirit,'" "deceiving" their "readers," of "intentional deception and falsehood" ("he [Harper] knew he manufactured it when he wrote it"), of "double-dealing," of "guilt," of "playing a game of 'hide-and-seek'" with their readers, of "hypocrisy" in the conduct of certain journals, of "literary sophistry," "rationalistic jugglery," etc., etc. This is both strange language to

be used by a clergyman of his brother-ministers, and a strange method of refuting supposed erroneous opinions. It reminds one very much of the style in which the Calvinistic opponents of Wesley and Fletcher laid on the backs of the Methodists good "apostolic blows and knocks" of "vituperation and abuse. The using of the language of the prize-ring in what ought to be a dignified and respectful debate between Christian scholars, is greatly to be deprecated. The article in the *Review* is written in an ungracious spirit; and nothing in the previous stage of the controversy warranted this descent. The articles by Mr. Faulkner and Professor Harper were calm and moderate, unexceptionable in tone and language. That by Professor Ladd was severe, but without personal reflection or denunciation. The unusual license of language in personal accusation, which is afforded in the editorial, "Wounded Rationalists," revives the objectionable features of the *odium theologium*, that old theological hatred which has passed into a proverb, and must afford peculiar gratification to men of the stamp of Ingersoll. To all who are intending to enter the arena of religious discussion, we would respectfully commend to read this article in the *Review* as a warning, and the article by one of Yale's "rationalists," Professor George P. Fisher, on the "Ethics of Controversy," in a recent number of *Scribner's*, as a guide.

It is not our intention to enter into a discussion of the point in dispute. We before expressed our opinion that the charges of rationalism brought against Yale University were not proven. It is unnecessary to say that the further progress of the discussion has but confirmed our opinion. While not expressing all the views of Bible critics, whether they are those of Ladd, Harper, Green, or Briggs, we hold that the attempt to fasten the name of "rationalism" upon reverent and evangelical investigators who hold firmly to the supernatural inspiration and divine authority of the Scriptures, simply because they differ from ourselves as to the mode and extent of that inspiration and as to questions of a literary character—questions on which there has always been dispute among orthodox men—is to import an unauthorized meaning into the word "rationalism," is to discourage critical research, is to put a premium on deceitful methods of dealing with the Word of God, is to educate the church in a direction from which a rebound is sure to come; and we hold that such a proceeding is unconsciously born of a faith that is weak and fearful. The Word of God has nothing to fear from the most searching criticism. So far as that criticism is the higher, or literary, criticism, it is a legitimate function of the reason, and its assured results have thus far placed the Book in a more secure position in the heart of the church. The identifying of certain opinions of a literary character about the Book with the divine power and inspiration of the Book itself, works havoc in two directions: It places the authority of the Word of God on the opinions of men on learned questions which may be modified by further light, instead of placing it in the self-evidencing power of that Word to the soul of man; and it stakes orthodoxy on the shifting sands of the assent of the majority. We ought not to stake the claims of the Bible on our answers to literary or diplomatic questions, except in those few instances where those claims are inextricably interwoven with such questions. Instead of indulging a Malay warfare against all Biblical critics, the wiser way is to recognize, with Professor W. Henry Greene, that the Higher Criticism is "not only perfectly legitimate, but eminently serviceable to the student of the Scriptures." It is wiser for us to recognize the meaning of words so established in theological science, and thus distinguish between *rationalistic* critics like Renan and Kuenen, who set out with the assumption that the Biblical religion and records are a purely human development, and *super-naturalistic* critics like Delitzsch, Ladd and Greene, who set out with the assumption that the Biblical record and religion are a divine and authoritative revelation for all time. To all our readers we commend the following wise and judicious words:—

"I do not believe," says Professor Green, of Princeton, "that the foundations are in any danger of being overthrown. Many of the so-called new discoveries are likely to be abandoned with as much haste as they have been accepted. It is not a case, however, of suppression by popular denunciation, or by ecclesiastical censure, but for the freest and fullest discussion. Let light be turned on from every quarter. Truth has no need to fear the most searching tests and the most thorough investigation. Some chaff hereafter may be blown away. Some dross may be burned up. But that is of real value will abide. And there need be no fear of Biblical criticism, fairly and honestly conducted, will contravene or seriously modify the long established faith of Christendom in the genuineness, integrity and truth of those Scriptures which were given by inspiration of God."

"Only let critical researches"—is the language quoted with approval from the *Quarterly Review* (London, April, 1879, p. 336) by that ardent Wesleyan Methodist who wrote that excellent little book, "Methodism in 1879: Impressions of the Wesleyan Church and its Ministers" (London, 1879, pp. 87, 88)—"Only let critical researches into the origin and character of the sacred documents be conducted on the principle which combines reverence for spiritual truth with freedom of intellectual inquiry,

and we need neither have bitter recriminations between our divines, nor apprehensions for the faith, which is equally dear to all. It is indeed only through the combination of the open eye and devout heart that the highest truth can be obtained. But these, working harmoniously together, have the promise of the future, and will bear richer and richer fruits to the silencing of unbelief, the vindication of the divine wisdom, and the building up of the church of God in the more perfect knowledge of His Holy Word."

EDITORIAL NOTES.

An Archæological Find.—Rev. W. W. Hall, of North Rethoboth, Mass., very kindly sends some receipts given for Zion's Herald many years ago, one dating as far back as 1832. He says: "I found them amongst other old papers in this old house purchased for parsonage purposes." The oldest receipt is given to Dan Bliss, and signed by Warren Emerson, agent. Other receipts are in general effort to increase the circulation of the paper. One is signed by William F. White, Hiram Cummings, I. Barney, Jonathan Cady, M. D. Light, Reuben Bowen, S. Beede, W. H. Woodbury, Edward A. Lyon, S. W. Coggeshall, Abel Gardner, Franklin Davis. These old receipts are in their original handwriting, and are a valuable relic of the early days of Zion's Herald.

In the same package was a "Confidential Circular," dated December 12, 1855, bearing the names of Daniel Wise and Franklin Hand—an urgent appeal to the laity to personally assist in a general effort to increase the circulation of Zion's Herald. From this excellent communication we take a paragraph, not less applicable then than now to our laymen:—

"As the paper is a common interest among us, we have taken the liberty to send you this circular, inviting you to co-operate with your pastor and brethren in an endeavor to induce every family in your church and congregation to subscribe for Zion's Herald. Your pastor would be glad to give you a list of those who already patronize it. You can then plead for it with such of your personal friends and acquaintances as do not take it. You can speak of it at social meetings, and in the prayer meeting. You can give your experience as to its effects on your mind and heart. You can testify that it is the cheapest and best religious paper in New England. All this, and more, is in your power to do. Will you do it, brother? Will you do it at once? We believe you will, and that you will succeed in adding several subscribers to our list in your town."

A little thoughtfulness along this special line, a little interest manifested in personal intercourse so that the attention of those of our people who are not subscribers be turned to favorable consideration of Zion's Herald, would bring us many new subscribers. Will not every reader become thus serviceable?

The New Editor of the "Western Christian Advocate."

The Book Committee met at Cincinnati on the 31st, to elect a successor to Dr. J. H. Baylis, lately deceased. The roll was called, and the following members of the Book Committee were recorded as being present: Rev. G. S. Chubb, of Boston; Rev. H. H. Moore, of New York; Rev. W. S. Peck, of Baltimore, Md.; Rev. C. M. Stedman, of Chicago; Rev. T. M. Kendrick, of St. Louis, Mo.; Rev. J. B. Seely, of Texas; Rev. W. H. Webster, Ill.; Rev. C. A. Loeber, Chicago (German); Rev. W. S. Harrington, Oregon; General Clinton B. Fish, New Jersey; Amos Shinkle, Esq., Covington, Ky.; Rev. W. B. Brewster, Cincinnati, Ky.; Dr. D. H. Wheeler, 2nd, Rev. S. D. Cox, 1st, Rev. McKim, 1st. On the second ballot Dr. Moore received eight votes, and was declared elected. Dr. Moore is well and favorably known to the whole church. He was born in Athens, Ohio, Sept. 4, 1838. Although comparatively a young man when the civil war began, yet he volunteered his services at once and made a noble and gallant record. He came into the itinerant ministry and served in many of the important pulpits in the West as a most successful worker. In 1875 he was summoned to educational work, and in 1880 he became a pioneer in the cause of education in the State of Colorado, and ultimately became chancellor of the University of Denver.

Dr. Moore is a man of brilliant ability, forceful and eloquent as an orator, facile and fearless with his pen. He is thoroughly furnished to do excellent work in the exalted position to which he is called. Familiar with the history of the denomination in its varied departments, personally acquainted with the representative men of the church, in the vigor of mature ability and strength, we predict for him a notable and most influential career in his new avocation. The paper will inevitably take tone and color from his strong individuality. We give him most cordial and confident welcome to the editorial corps of the church. He needs only this, for he is abundantly able to present himself in his new mission to our entire Methodism.

PERSONALS.

"The would-be Cæsar is lying in the gutter," is the latest characterization of Bonaparte, by Pressburg.

Rev. F. T. Mitchell, D. D., of the N. W. Texas Conference, and president of Waco Female College, made us a genial visit.

Rev. W. P. Odell has an interesting article for young people in the Sept. issue of *Our Youth*, entitled "Why Study Faith?"

Rev. Daniel Steele, D. D., has been full of engagements for Bible readings at camp meetings and for preaching on the Sabbath.

Rev. Justin D. Fulton, D. D., is making addresses against Romanism in England. The religious press notices his efforts with favor.

The *Christian Standard* publishes in last week's issue a sermon on "Sanctification," preached by Rev. Charles Manger, at the national camp-meeting at Manheim.

Atleboro projected, Sept. 3, a daily paper, *The Sun*, which, in its first issue, has an abstract of a sermon by Rev. A. McCord on the "Safeguards of the Republic."

Hon. J. K. C. Sleeper returned last week from several weeks' sojourn at the foot of the White Mountains. We are glad to note that he is not a little recuperated in general health.

Dr. A. B. Leonard is receiving a most hearty welcome from the Western Conference, and his earnest and eloquent addresses and sermons are referred to in terms of ardent commendation.

Rev. Dr. H. Sawyer, of Hampden, Me., has been elected to a professorship at Princeton University, Holy Springs, Mass., and has

accepted the position. He will enter upon his duties at once.

The *California Christian Advocate* of San Francisco says that "Bishop Foster spent last Sunday at Salt Lake. He is here now, and stopping at the Occidental. He will preside in the German Conference this week, and preach at St. Paul Church next Sunday."

Samuel Stewart thus vigorously projects the character, which he is to describe:—"There appeared among us a prodigy of learning, a rugged, warm-souled, eloquent preacher of piety and righteousness, ruthless of popular Christian traditions, a terror to the church and clergy alike—Tuesdays Parker."

Rev. E. Davies has preached on Boston Common every Sunday all summer, with good results. He sails for London next Saturday, where he expects to engage in evangelistic work. He will visit Paris also. He intends to remain as long as the providence of God may permit.

Bishop Vincent recently ordered 5,000 copies of Joseph Cook's Boston Hymn, "The World's Redeemer," for use at Cautauque. Mr. Cook has just returned from a tour in the summer schools extending as far West as Monona Lake in Wisconsin, and is now at his regular literary and editorial work for *Our Day* at Lake George residence.

Mrs. Lorinda P. Olmsted, widow of Amos Olmsted, died at her home, Mrs. Geo. W. Mansfield, died at Hamilton camp-ground on the 26th of August. She died without previous illness, while sitting in her chair. Her Christian life began at a camp-meeting sixty years before at Somers, Conn. She was a woman of saintly and beautiful life, and greatly beloved by a large circle of friends. A fitting obituary will soon appear in our columns.

In the invitation to Rev. W. P. Odell, of Malden, to become the successor of Dr. J. W. Bashford, at Delaware Ave., Buffalo, N. Y., we recognized a fitting and appreciative compliment to ability, consecration, and a comprehensive grasp of church work. We shall very much regret to lose a man who has made so large a place for himself in the denomination in New England. Mr. Odell will not leave his present excellent appointment until the close of the Conference year.

Hon. Luman T. Jeffs, of Hudson, is being pressed by his many friends to become a candidate for councilor of the sixth district. We trust he will yield to the wishes of his friends and allow his name to be presented for the position. He is eminently worthy of the honor, and would be a safe, wise and helpful adviser of the Governor. Such men should be called to office. He is now the superintendent of the Sunday-school and a class-leader, always faithful to church and Christian duties.

Rev. J. H. Trask, of Bethel, Me., writes us from the depths of an affliction that will find most tender response from every reader:—"Through blind tears I write you just a line to let you know that our dear lady, John Wesley, whom you saw at Conference, is dead. She died last night (the 5th), while bathing. Within the past year she has been on a Christian life. I have hoped, from her birth, that she might be an ambassador of the gospel to the world. She was a true Christian. He who loved her best, and who should have been her pastor, that man is ordained if God has called him, and filled him with the Holy Spirit and power."

Rev. J. P. Cushman sends the following note for publication:—"Zion's Herald of Aug. 28 has a paper, 'Fifty Years Ago and Now,' by Rev. L. P. Cushman, D. D. I acknowledge the authorship of the paper. I do not say distinctly that I am not a D. D., never was, and never expect to be. In the past I have assisted in making a number of D. D.'s, and know how easily it is done. I frequently let it upon the Pauline principle in which men sometimes bestow the 'more abundant honor' upon their associates. The consequence is that I have no need. But this 'abundant honor' is bestowed upon 'that part which lacked.' Generally, however, it is 'as light as a puff of empty air' and a source of 'sounding brass and tinkling cymbal.'"

Dr. James Martineau thus generously concedes his obligations to teachers outside of his own fold:—"I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own country. I have had to learn to read what I had imbibed from my early textbooks, and the authors in chief favor with me. I have had to learn to read what I had imbibed from my early textbooks, and the authors in chief favor with me. I have had to learn to read what I had imbibed from my early textbooks, and the authors in chief favor with me."

President J. W. Bashford will begin his work at Ohio Wesleyan University, Delaware, Sept. 17. We are happy to know that the prospects for the year are very encouraging. Some seventy more young ladies have applied for admission than can be accommodated at the Ladies' Hall. A new addition to Monnett Hall (or Ladies' Hall), to cost about \$25,000, is projected. The new addition will be a broken hall. The prospect for the attendance of young men is equally good. There will be over one thousand students during the coming year. Five acres more of land for the uses of the University have been secured at a cost of \$10,300. We predict for President Bashford and the University a remarkable career of prosperity and usefulness. Dr. Bashford has found his life-work. We hope he is large enough to remain in it.

There are few volumes more helpful to the minister than Prof. Bruce's "Humiliation of Christ." "The Teaching of the Twelve," and "The Parabolic Teaching of Jesus." So highly we prize these books that every thing from Prof. Bruce is eagerly scanned. The following paragraph from a sermon recently delivered is particularly comprehensive:—"Christianity is not asceticism. It does not say when you come out of the world, you must go into a monastery. It is a great part of Christian wisdom to know when to be singular. How carefully some people differ from the world in trifles, and agree with it in vanity and social ease, straining at gnats and swallowing camels. We wish to know how to stand alone, the way to do it is to cultivate close fellowship with Jesus; to be devout without being superstitious, pure without being puritanic, earnest without being angelic, uncompromising in fundamentals, and accommodating in all things of secondary moment. An all round fellowship with Christ would enable us to be sober, righteous and gayly after the example of Christ."

Dr. G. M. Steele quotes these words as uttered by Bashford of himself: "I have never been a great agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was locked upon a singularity, not because I was so, perhaps, in many things—that I was almost never a president or vice-president of any society, and almost never on a committee." Could anything be more strange than the aspersion which many good men bore to their death touching the sincerity and loyalty to truth, to all good causes and to all men, which Bashford manifested in his life? He was the very soul of truth and sensitive honor—a man who should have been trusted and

loved by all men. The only peculiarity of his life was that he demanded the right to do his own thinking and to find truth for himself. Like a prophet, he was thus disturbed that what was traditional and conventional with the many. Like the prophets, too, his own generation slew him, while this, the next, garnishes his sepulchre. We are reminded of the words of Christ to the Pharisees: "Woe unto you! for ye build the sepulchre of the prophets, and your fathers killed them." And yet this cruel misjudgment of living men is repeated in every age.

We are grieved to learn, as we go to press, that Hon. R. B. Dunn died at his home at Waterville, Me., on Monday morning. He was born in that State, and died at the ripe age of seventy years, one of the most prominent and successful of the business men in New England. He has long been a member of the Methodist church and most generous in his benefactions. As a staunch friend of the Herald he has for many years carried, at his private expense, a large number of names upon our subscription list. His genial, devoted and successful life will have appreciative notice at an early date in our columns.

Dr. Theodore Cuyler attended the funeral of Dr. Horatius Bonar, and writes most interestingly for the *Christian at Work*. We copy generously:—"On Monday last I attended, in Newburgh, the funeral of the king of laymen, Dr. Horatius Bonar. The service was in his own church—the Chalmers Memorial Church on the Grange Road—and it was so touching a scene that it was confined to the reading of two chapters of Scripture and the offering of two prayers by Dr. George Wilson and Principal Cairns, of the U. P. Divinity College. 'Twas most touching part of the service was when the crowd of assembly sang and sang Dr. Bonar's beautiful hymn—"

"Angels voices sweetly singing,
News of wondrous gladness bringing;
Ah, the heaven at last!"

"After the service I went around to the house and stood before the oak coffin, covered with white flowers—in which slumbered the veteran whose voice had passed into the harmonies of Paradise. Just opposite to his church stood the entrance to the famous Grange Cemetery, in which are buried the mightiest men of modern Scotland. Dr. Bonar was a man of a noble and beautiful life, and greatly beloved by a large circle of friends. A fitting obituary will soon appear in our columns."

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loved by all men. The only peculiarity of his life was that he demanded the right to do his own thinking and to find truth for himself. Like a prophet, he was thus disturbed that what was traditional and conventional with the many. Like the prophets, too, his own generation slew him, while this, the next, garnishes his sepulchre. We are reminded of the words of Christ to the Pharisees: "Woe unto you! for ye build the sepulchre of the prophets, and your fathers killed them." And yet this cruel misjudgment of living men is repeated in every age.

We are grieved to learn, as we go to press, that Hon. R. B. Dunn died at his home at Waterville, Me., on Monday morning. He was born in that State, and died at the ripe age of seventy years, one of the most prominent and successful of the business men in New England. He has long been a member of the Methodist church and most generous in his benefactions. As a staunch friend of the Herald he has for many years carried, at his private expense, a large number of names upon our subscription list. His genial, devoted and successful life will have appreciative notice at an early date in our columns.

Dr. Theodore Cuyler attended the funeral of Dr. Horatius Bonar, and writes most interestingly for the *Christian at Work*. We copy generously:—"On Monday last I attended, in Newburgh, the funeral of the king of laymen, Dr. Horatius Bonar. The service was in his own church—the Chalmers Memorial Church on the Grange Road—and it was so touching a scene that it was confined to the reading of two chapters of Scripture and the offering of two prayers by Dr. George Wilson and Principal Cairns, of the U. P. Divinity College. 'Twas most touching part of the service was when the crowd of assembly sang and sang Dr. Bonar's beautiful hymn—"

"Angels voices sweetly singing,
News of wondrous gladness bringing;
Ah, the heaven at last!"

"After the service I went around to the house and stood before the oak coffin, covered with white flowers—in which slumbered the veteran whose voice had passed into the harmonies of Paradise. Just opposite to his church stood the entrance to the famous Grange Cemetery, in which are buried the mightiest men of modern Scotland. Dr. Bonar was a man of a noble and beautiful life, and greatly beloved by a large circle of friends. A fitting obituary will soon appear in our columns."

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shadowing moral and political issues of the age, the excommunication of the liquor evil of our nation, but will continue persistently to labor until we have secured its death by the ballot and planned our victorious forces behind the law for its enforcement."

A reception was extended to Hon. James P. Almy and wife last Thursday night at the Lafayette St. Methodist Church, Salem, on their return from their European trip. Bro. Almy and wife were greeted at the altar in behalf of church and Sunday-school by the pastor, Rev. G. A. Phinney. An informal reception was then given, after which interesting addresses of welcome were made by Rev. Dr. Mansfield, Rev. J. M. Leonard, Rev. Dr. W. H. Clark, Mayor Raymond, Pres. Jordan of Common Council, and Matthew Robson. A collection was afterward served in the vestry to a company of about three hundred. Mr. and Mrs. Almy received a very cordial reception by the people of the church and city. Mrs. Almy is an accomplished woman, having been connected with the normal school work of Baltimore, a devoted Methodist, and promises much usefulness to the church.

The tent meetings at Gloucester have awakened remarkable interest and results. The urgent question, "How to reach the masses?"

which Sister B. expressed by letter, subsequently, warm and thankful appreciation. Let us not forget this dear brother and his suffering wife at the throne of grace!

Bideford Pool is enjoying the services of Rev. J. M. Woodbury. This place, beautiful for situation, is chiefly dependent upon summer visitors for its business and congregation at church. Though weak and small, Bro. Woodbury is doing what he can for its spiritual edification.

Cape Elizabeth Depot and Turner's Island are still enjoying the services of Rev. F. W. Smith, who is now on his fourth year. The little society at Turner's Island promises to be a strong church in time. Population is increasing, and this is the only church in the vicinity. Bro. S. has been quite poorly of late, but is now convalescent.

Bowery Beach.—This, also, is a place of summer resort. The "Ocean House" has had its usual quota of visitors, and these in turn have added to the number of worshippers attending the church here, and aided somewhat in the payment of the current expenses. The pastor has made 200 pastoral visits; one has professed conversion; the Sunday-school is prosperous; and the social meetings are well attended, and are interesting and spiritually profitable. The quarterly meeting was a season of profit;—so said the people.

Old Orchard and Saco Ferry.—The quarterly meeting here immediately followed the district camp-meeting, so that the services were unusually attractive and spiritual. The Sunday morning love-feast was well attended, and a large number took part. The testimonies were definite, clear, prompt and spiritual. The preaching services were led by Rev. C. M. Manger in the morning, and by Rev. C. M. Manger in the afternoon. In the evening a service and prayer service was numerously attended and much enjoyed. The former was led by Rev. J. M. Williams, Ph. D., of Providence, who, with his family, had been resting and recruiting his health, and returns to his charge much strengthened in body. Long Rev. H. B. Mitchell, has received six into full membership during the quarter, and has baptized two. A bell weighing 1,100 pounds has been paid for and put into the belfry, through the generosity of Major Cane and the generous donations of friends. A desideratum long felt has thus been met, with which every one seems pleased, and for which all are thankful.

Knightbridge and West End.—Rev. D. Pratt is in labors abundant, and success is crowning his efforts. The long-desired object of building a church at West End is now in sight of accomplishment. A new and well-located and spacious lot has been purchased, the foundation for the church is being prepared, and the pastor hopes in the course of two or three weeks to hold a public service in connection with the laying of the foundation-stone, of which due notice will be given, to which all are cordially invited, and from which he hopes to realize generous contributions towards the prosecution and accomplishment of his work. We hope all will do what they can to aid this enterprise. It seems to us there is no locality with a better future outlook than this, within the bounds of this Conference.

Chebeague and Long Island are served this year by Rev. James Wright, and he seems to be the right man for the place. The people appreciate his preaching, his pastoral work, and his efforts for their general good in other directions. He has succeeded in forming an Epworth League of forty-five members, which promises much good. Two have recently joined the church. The field is large, comprising in addition to the islands above named, Cousin's Island. So, though he may not have perils by land, he is exposed here to what to those by water. Last Sunday in going back from Long Island to Chebeague, the yacht became becalmed, and he and his mate had to make themselves to a dory, and try the effect of oars and muscle, and thus ultimately attained the "desired haven."

W. S. J.

LEWISTON DISTRICT EPWORTH LEAGUE.

In response to a call issued by a committee consisting of Revs. I. G. Ross, E. W. Kennison and I. A. Bean, appointed at the June meeting of the Lewiston District Ministerial Association, a convention was held at Empire Grove camp-ground, Aug. 20, to consider the advisability of organizing a District Epworth League. A good number of pastors and young people representing several churches were present, and a permanent organization was effected, with the following officers: President, Rev. I. G. Ross; secretary and treasurer, Rev. W. F. Holmes; executive committee, Revs. I. A. Bean, Miss Ida C. Cross, of Lewiston, and P. Chaffin, of Mechanic Falls; also, members *ex officio*, the president and secretary. This committee was requested to appoint delegates to the Epworth League Convention soon to be held in Boston. It is a large and important duty, and the committee is anxious to have the interest of their liberal members. Please accept our hearty thanks, brethren, for your kindness, and when some of the other churches are ready to do likewise, let us know.

H. HANSON, Pastor.

MAINE CONFERENCE.

Portland District.

Bideford is still without a pastor, though pressing one from Chicago. It has been fortunate in obtaining supplies, however. Among the men who have filled the pulpit have been Rev. G. B. Palmer, the efficient financial agent for Kent's Hill Seminary; Rev. W. H. Pillsbury, D. D., of Minneapolis; Rev. L. M. Caldwell, D. D., of Minneapolis; Rev. W. C. of Colorado, and Rev. E. E. Bisbee, of Spokane Falls, Washington Territory. We are glad to learn that the lately-retired Pastor, Rev. C. A. Southard, is improving in health and hopes yet to do efficient work for the church and the Master. The society are of good courage, keeping a bold front, and are united and still strong in the Lord and the power of His might. In speaking of the church, it should not be forgotten, for no man unnoted, that Rev. Mr. Davies, of the Fawcett Congregational Church, has supplied several Sabbaths with great acceptance to the congregation, and the church expresses its thanks to him for his generous and efficient services.

Now is still prospering under the fostering care of Rev. A. W. Pottle. Notwithstanding the strong attraction of Old Orchard Beach, the congregations are good and the social services are without evidence of spiritual poverty. Several have manifested a desire to become Christians lately, and the church is putting on a renewal of strength. The quickening influence of the various camp-meetings is being realized, and further displays of divine power are expected by both pastor and people.

North Bideford and Oak Ridge are being faithfully served by Rev. D. Brown, through attending to his duties under the painful apprehension that at any time he may be called to his partner, who has been ever a beloved to him, utterly prostrated by disease. The health of Sister Brown is very precarious, and she has become so feeble as to be unable to attend the public services of the church. Our late call at the parsonage afforded an opportunity for prayer, which we know was beneficial to our own heart, and for

24, was a decided success. The weather was beautiful and the attendance was large. The preaching was much above the average, and the social meetings were seasons of spiritual power. Revs. S. M. Dutton, S. Bickmore, E. S. Gahan, E. H. Hadlock, S. L. Hanscom, Chas. Rogers, W. J. Kelley, M. G. Prescott, W. F. Stewart, C. S. Cummings, J. H. Mansfield, D. D., and C. A. Plummer preached in the order named. Revs. P. A. Smith, V. E. Hills, C. H. Leverton, J. S. Thompson, W. B. Jackson, T. R. Hogue, O. Tyler, B. B. Byrne, J. A. Moreland, A. Plummer, J. R. Payson, J. R. Pentecost, and J. R. Baker were present and rendered valuable aid in the several services. The sermons by Rev. J. H. Mansfield, D. D., presiding elder of the Lynn District, New England Conference, were very much enjoyed by all present. The meeting was in charge of Presiding Elder I. H. W. Wharf.

FRANK.

NEW HAMPSHIRE CONFERENCE.

It is very desirable that the "committee on personal statistics" should have an outline of the history of every member of the New Hampshire Conference. A few of the brethren to whom blanks have been sent many times have never responded. That there may be no further needless expense of blanks, postage, and labor, will not those who have neglected this matter, fill out and forward their blank at once? If the blanks have been lost, new ones can be had by sending a request, enclosing one-cent stamp, to Rev. J. W. Adams, 51 Crescent Ave., Chelsea, Mass.

Concord District.

The Methodist society in Gilmanston have been presented with a beautiful chandelier and pulpit lamp from John Tilton, of Nashua, a personal friend of the pastor, Rev. A. B. Russell, at an expense of over \$50. The finances of the society are in a good condition for so early in the year.

Claremont District.

The Methodist church at Marlboro, under the supervision of Rev. J. W. Bean, is in a prosperous condition. Bro. Bean organized last spring an Epworth League, which is doing good work. The Sabbath-school, under the superintendency of Bro. Joseph M. Richardson, is increasing in numbers, and proves very interesting. The class-leader, Bro. E. P. Richardson, is very enthusiastic—the right man in the right place. The last quarterly conference, Bro. Robins presiding, voted to give Bro. Bean a vacation of two weeks. He is absent on his vacation in Henniker, where his son, a physician, resides.

Rev. C. E. Rogers and wife find a pleasant home in South Acworth. This little society is struggling heroically to keep up the work of God.

The grove-meeting at Marlow, under the direction of Rev. G. C. Noyes, Aug. 13-16, was well conducted and successful. The second and third day the services were held in the church. The following brethren preached in the order named: G. A. Tyrel, J. E. Robins, M. T. Cilley, W. E. Bennett, W. I. Todd, D. C. Babcock, R. L. Bruce, Evans, C. E. Rogers, C. N. Krook, and Evans.

During the month of August at Sunapee seventeen have been baptized and five received into the church. Rev. R. T. Wolcott is rejoicing, bringing in the sheaves.

At Goffstown Village there have been several very precious conversions of late. While Rev. L. R. Danforth is very busy with church-building, the spiritual house is steadily rising. The doxology rings out clearly from this charge.

At Contoosook souls are inquiring the way of life. Bro. T. B. Hardy, a steward of the church, mourns the loss of his most estimable wife.

Prof. William North Rice, of Wesleyan University, has been spending a part of his vacation in Waterville.

The "Festival of Days" netted the Methodist society at Littleton \$225.

Rev. James Noyes received, a few Sabbaths ago, \$104 from the Methodist society at East Haverhill for the Orphan's Home.

Mrs. Rev. L. L. Eastman, of Methuen, has given \$25 to Enfield toward a parsonage fund.

Rev. E. L. House preached in his old home church at Lebanon, Aug. 11. The sermon was much enjoyed.

The Epping Chautauque received valuable help from Mr. and Mrs. E. H. Thompson, of Lebanon.

Large congregations and a good spiritual interest are reported at Lebanon, Rev. G. N. Dorris, pastor.

The Claremont camp-meeting was one of the best. Bishop W. F. Mallieu preached grandly on Thursday afternoon.

EMERSON.

Dover District.

The twenty-sixth annual session of the Heddington Camp-meeting has come and gone. It was a season of unusual interest—one of the very best meetings held upon these grounds within recent years. The weather, in its freedom from rain, was all that could be desired. Indeed, it was perfect. At no time was it excessively warm. The dust that in some seasons has been well-nigh suffocating, was not a factor for discomfort this year. The crowds were good-natured and respectful, and it is to be hoped that with many "the Word of the Lord had free course and was glorified."

The services began Monday afternoon at 2 P. M., under the direction of Presiding Elder Dunning, who was at his post for every service, and who efficiently handled all the work of the week. The opening sermon was preached by Rev. D. E. Miller, of Rochester. The preachers who followed him in order were: Revs. I. Taggart, L. Morgan Wood, Fred E. White, J. M. Durrell, Bishop Mallieu, C. B. Pitblado, H. A. Spencer, I. H. McConnell,

G. A. McLaughlin, A. McGregor and O. S. Bakel. The altar services were in charge of Dr. McConnell, who managed them with much skill. Rev. J. H. Haines, who has just returned from his European trip, had charge of the singing, and we may venture to say that no camp-meeting had better.

The communion service was held Monday evening. An audience nearly filling Chautauque Hall was present. Over three hundred came to the altar. "It was," as one brother said, "a thrilling sight." The annual love-feast took the place of the sermon of Friday morning, and was a season of great profit. The preaching was, for the most part, of a high order and spiritual. God honored His Word, and many sought the Lord.

Three features of the week's services are worthy of special mention: First, the labors of our good Bishop, whose address to the young men, and sermon and conduct of the altar service, will never be forgotten. He preached with great power, then invited young men who would be all the Lord's to come into the altar and take him by the hand. More than a hundred came; then he invited young women, and another hundred came. It was a grand sight. The great audience crowded around the altar, and amid tears and shouts many gave themselves to God.

Second, the Bible readings of Dr. Daniel Steele on the subject of "Holiness." These were given in Chautauque Hall at 8 o'clock in the morning, and drew a large audience each time. For clearness and conciseness, they have never been equaled on these grounds. Many whose minds had been befogged by the many conflicting things they had heard, emerged into a clear sky. The quiet manner of the doctor, as well as his words, won many. Some had almost come to think there was no holiness unless it was in noise and sensational utterances. But this modern John the Beloved did more than he knew for lifting into its rightful place this grand old doctrine of Methodism and the Bible. Dr. Steele will be cordially welcomed when he comes to Heddington again.

Third, the absence of the criticism and clashing there have been in other

(Continued on Page 5.)

Church Register.

HERALD CALENDAR.

Strong (formerly Freeman) Camp-meeting, Sept. 12-13
Barnstable Dist. Western Min. Assn., at Southwest Harbor, Sept. 16-21

POST-OFFICE ADDRESS.
Rev. J. W. Lindsay, West Newton, Mass.

ST. ALBANS DISTRICT PREACHERS' MEETING, at North Hero, Oct. 7 and 8.
(Programme next week.)

WANTED.—The pastor of one of our city churches is anxious to secure a lady to assist, to give her whole time to the work. Persons interested may address the editor of this paper, giving name and name of the pastor of the church with which they are connected.

WOMAN'S FOREIGN MISSIONARY SOCIETY.
NEW ENGLAND BRANCH. Treasurers of the church will please remember that the fiscal year closes Oct. 1, and all money to be credited this year must be in the hands of the Branch Treasurer on or before that date.

Mrs. JAMES P. MAGEE, Treas.

W. F. M. SOCIETY.—The annual meeting of the New England Branch of the Woman's Foreign Missionary Society will be held at St. Johnsbury, Vt., Oct. 8-11. It is earnestly requested that the names of delegates be sent to Mrs. A. B. Matthews, St. Johnsbury, Vt., as soon as possible. The Society's Railroad notices will appear next week.

Proctor Committee.

NOTICE.—Zion's Herald was the first religious paper to print the offer of a young man in the Lay College at Rev. for the coming year. A. McNeil, also, was the first applicant. Other Methodists young men have since applied, to say nothing of young men of other denominations. Now, are there not other Christians who will offer to pay \$150 for the coming year, that the young men found able and ready to enter may have the training of the institution? Address
Rev. J. P. BIXBY, Rev. Mass.

SERMONS FOR THE TIMES.—Sermons on the topics named below have been prepared to meet a special demand of the times. I will deliver the following sermons: 1. "The Christian and the World." 2. "The Christian and the Church." 3. "The Christian and the Home." 4. "The Christian and the Future." 5. "The Christian and the Past." 6. "The Christian and the Present." 7. "The Christian and the Future." 8. "The Christian and the Past." 9. "The Christian and the Present." 10. "The Christian and the Future." 11. "The Christian and the Past." 12. "The Christian and the Present." 13. "The Christian and the Future." 14. "The Christian and the Past." 15. "The Christian and the Present." 16. "The Christian and the Future." 17. "The Christian and the Past." 18. "The Christian and the Present." 19. "The Christian and the Future." 20. "The Christian and the Past." 21. "The Christian and the Present." 22. "The Christian and the Future." 23. "The Christian and the Past." 24. 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The Family.

GETHSEMANE.

BY MARY H. B. THORNE.

How heavy rests this load of guilt upon my sin-stained soul!
O plying Christ, Thou only canst forgive and heal and bless!
Thou only canst the broken, the contrite heart make whole!
Thou who didst bear an infinite load, O pity my distress!
Thou who didst pray alone!
The world has sunk to silence, all is wrapt in slumber deep,
While I in weariness alone my dreary vigil keep;
Yet not alone, for One is nigh who keepeth watch with me.
O loving Christ, 'tis blessed even to keep watch with Thee,
Yet Thou didst watch alone.

Grief lays his heavy hand on me—a weight upon my heart,
And though in agony I shrink beneath the blow, 'tis vain;
I strive to 'scape the smiling hand, yet will he not depart.
In pity lay Thy tender hand, O Christ, upon my pain!
Thou sufferest alone!
O shadow of Gethsemane, that every heart doth know,
Where each alone must watch and pray and bear his load of woe!
Yet He who agonized alone within those shades for thee,
Will come, O fainting spirit, with divinest ministry—
Thou needest not be alone!

HARVEST.

We said when the spring was late,
And the blossoms were thin,
It were vain to hope to wait
For the leafage on vale and hill,
We were fain to move on, late,
And were woe the fields to till.
We thought, when the summer rain
In floods from the rifted skies,
Was sweeping the upland and plain,
A-plant before our eyes,
Our labor hard to waste and vain
Each needless sacrifice.
But to-day, O fields and hill!
There are purple grapes on the vine,
And the smell of the fruit on the warm south wind
Is sweet as the breath of wine,
And the sheaves the reapers go forth to bind
Are a gift from the Hand divine!
We never had need for fear;
Ever our lives to our Lord were dear,
And ever His will was our law;
If our faith had been strong and clear,
We had scorned the moth and rust
Of our shivering dross and dread;
Nor all on our way had come,
With many a time, a drooping head,
And lips for sorrow dumb,
Dear Lord, we are hardly comforted,
In Thy harvest's splendid sum!
Pardon our trick of grief!
Give us faith to be glad and gay
In the seedtime as in time of the sheaf;
Make us joyful every day,
For alas! our unbelief,
It thames us when we pray.
—MARGARET SANDSTROM, in Sunday School Times.

THOUGHTS FOR THE THOUGHTFUL.
If it is temptation that will not let you rest,
Come straight away out of the very thick of it;
It may be with the fiery darts sticking in you.
Come with all the haunting thoughts that you have,
Just as you are, to "Him with whom you have to do."
You would not or could not tell the temptations of your own case;
But then you have not got to do with any one else
In the matter, but only with Jesus.
And He "suffered, being tempted." — *Frances Ridley Havergal, A. C.*

Self died hard, even when we have made the discovery that in Christ he has been already represented crucified. . . . Perhaps the subtlest self of all is the saintly self—the self that asserts itself in denying itself and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem vainly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. "We are living the higher Christian life, and we have such wonderful times up here on the mountain-top; we are sorry for you poor, dear, half-enlightened souls who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness. — *Rev. W. H. Aiken.*

Silence and darkness, solitude and sorrow,
On me together! Can I cheerless be?
And wherefore not? since I can voice borrow,
Society, and light, and peace from Thee,
My God, from Thee!
I will not waste one breath of life in sighing;
For other ends has life been given to me:
Duties and self-devotion, daily dying
Into a higher, better life with Thee,
My God, with Thee!

Strong in Thy strength, though in myself but weak,
Equal to all I know that I shall be,
If I can seize the mantle of Thy meekness,
And wrap it close around my soul, like Thee,
Blest Lord, like Thee!
Eyes are bold as lions—roving, running,
leaping, here and there, far and near. They speak all languages. They wait for no inducement; they are no Englishmen; ask no leave of age or rank; they respect neither poverty nor riches, neither learning nor power, nor virtue, nor sex, but intrude, and come again, and go through and through you, in a moment of time. What inundation of life and thought is discharged from one soul to another, through them! The glance is natural magic. The mysterious communication established across a house between two entire strangers, moves all the springs of wonder. The communication by the glance is in the greatest part not subject to the control of the will. It is the bodily symbol of identity of nature. We look into the eyes to know if this other form is another self, and the eyes will not lie, but make a faithful confession of what inhabitant is there. The revelations are sometimes terrific. The confession of a low, usurping devil is there made, and the observer shall seem to feel the stirring of ovals, and bats, and horned hooft, where he looked for innocence and simplicity. "Tis remarkable, too, that the spirit that appears at the windows of the house does at once invest himself in a new form of his own, to the mind of the beholder." — *Emerson.*

But the souls who have a "genius for affection" have no other dome, no higher and more vital beauty; no subtle secret of creative motive force to elude their grasp, mock their endeavor, overshadow their lives. The subtle essence of the thing they worship and desire, they have looked for in innocence and simplicity. No schools, no standards, no laws, can help or hinder them. To them the world is as if it were not. Work and pain and loss are as if they were not. These are they to whom it is easy to die any death, if good can come that way to one they love. These are they who die daily unnoticed on

our right hand and on our left—fathers and mothers for their children, husbands and wives for each other. These are they, also, who live—which is often far harder than it is to die—long lives, into whose being never enters one thought of self from the rising to the going down of the sun. Year builds on year with unvarying steadfastness the divine temple of their beauty and their sacrifice. They create, like God. The universe which science sees, studies, and explains, is small, is petty, beside the one which grows under their spiritual touch; for love begets love. The waves of eternity itself ripple out in immortal circles under the ceaseless droppings of their crystal deeds.

Angels desire to look, but cannot, into the mystery of holiness and beauty which such human lives reveal. Only God can see them clearly. God is their God of kin; for He is love. — *Helen Hunt Jackson.*

THE OLDEST AND SMALLEST SECT IN THE WORLD.

THERE is to be found in the heart of the small city of Nablus, in North Palestine, a little religious community—now numbering about one hundred and fifty souls—which has defied the ravages of war and poverty and oppression nearly three thousand years. Unlike the Vaudois, these Samaritans have had no friendly system of mountain buttresses to defend them through the centuries; and still more unlike the long-lived Savoyard Protestants, they have been right in the pathway along which the devastating armies have marched back and forth, from the time of Sargon to Napoleon. But they have lived on, and their unity has never been broken. They have clung to little Nablus and to their sacred Mount Gerizim, as the very cactus roots to the granite sides of the sombre Ebal that confronts them across their little enchanted valley. . . .

The feeling with which the present Samaritans regard the Mohammedans is of that intense bitterness which they have always manifested toward the Jews. And why not? Does not the Samaritan date his faith from Abraham, or rather from Adam? and has he not a right to call that an infant religion which has been in existence for only the trifling of twelve centuries? Is not the Koran one of your new catchpenny romances, while that mysterious code of the Pentateuch, made of sacred lamb-skins, which the Samaritans have been reading and kissing through these many ages, is the oldest copy in existence, written down by Aaron's own grandson, and the veritable original of all the Pentateuchs in the world.

As the population of Nablus is just about 12,000, the little Samaritan community is almost absorbed by the surrounding Mohammedan mass. Save to a careful observer, the very existence and presence of the Samaritans as a distinct element of citizenship in Nablus would not be noticed. The Samaritans wear a turban, much like that of their true Moslem neighbors, but between the history and theology of the two classes there is not a single point of positive resemblance. . . .

The Samaritan synagogue is a small building in the centre of Nablus, half obscured by the surrounding dwellings. I passed through arched and littered streets to a little court, in the middle of which was a little plot of grass, leaved by three trees, two of which were lemon. I here found a little Samaritan school, and at the sight of a stranger the children sprang from the floor where they were sitting, kissed my hand and begged for backsheesh. The teacher was a youth of about fourteen, the son of Amram the high-priest. I was greatly disappointed at failing to find Amram himself, but in the end this circumstance aided me in my chief object, for the young man was willing, for a good fee, to show me the ancient Pentateuch. His father might have been dead to all enterprises.

The claim of the Samaritans to have a copy of the Pentateuch older than the Jewish is supported by their own unbroken tradition, and by the opinion of some learned men of the present time in Christian countries. But the weight of internal evidence is against it—among which may be mentioned grammatical emendations, late glosses in the text, insertions of foreign passages, alterations, Samaritanisms, and changes in support of Samaritan doctrine.

There are three codices kept in the little synagogue in Nablus, two being generally shown to strangers. It is very rarely that the veritable one can be seen. My good fortune in getting a hasty look at it was due to the venturesome and avaricious spirit of Amram's son, rather than to any management of my own. Having first exhibited the two imitations, the young man, upon the offer of an additional fee, then brought out the original scroll from a chest. After the removal of the red satin cover I saw that the codex was enclosed in a silver cylindrical case, which had two doors opening on two sets of hinges. When these doors were thrown back the whole column was exposed to the vision. This cylinder is of rich workmanship. It is about two feet and a half long and nearly a foot in diameter, and presents, in exquisite raised work, a good plan of the Tabernacle, with every part given with the utmost minuteness and rarest skill. The roll consists of dingy skins—prepared before the invention of parchment—sewed together with neat stitches, and worn and patched, and here and there entirely illegible. The skins are of equal size, and measure each twenty-five inches long and fifteen wide.

Before leaving Nablus I had the opportunity of spending an evening with Amram at his own house. He lived in the greatest simplicity, though in Palestine that is the rule rather than the exception. Mrs. El Kurey, the wife of the missionary in Nablus in the employment of the Church Missionary Society of London, was good enough to accompany me and serve as interpreter. The venerable man and his wife were barefooted, and clad in a great turban and loose flowing robe, received us with calm and dignified cordiality in his room—at once his parlor, dining room, and bedroom. His very aged mother was lying on the floor, covered with bedclothing, and asleep. There were several children, half asleep, lying about the room. Amram's son-in-law was slowly copying a Pentateuch—for the Samaritans have no printing-press. It requires a year to make a copy, which is never sold, and is only used by the community. The aged mother of Amram arose after we had been present a few minutes, the many ornaments on her neck and in her ears making a harsh tinkling sound as she moved. I was invited to a seat on the floor, and to take coffee and cigarettes. The mother, on seeing guests in her presence, took a rude bow

and blew up the dull coals under the copper kettle. Coffee, the Oriental's unfailing proof of hospitality, was handed us in little cups.

The peculiar views of Amram may be said to represent very fairly the theology of the dying community. The world, he claimed, is about seven thousand years old. For fifty-five years men will go on increasing in wickedness, after which there will come a time of great peace and purity. Then there will come on a new period of consummate wickedness, which will last three hundred years. This time will be consumed by the total destruction of the world. After this the general judgment will take place, when the righteous will go to live with God and the wicked with Satan. There are some people who have clean hearts, or at least are accepted as clean, though none are absolutely pure. Just here Amram looked off, as if in the distance, and said, "God is one!" Here he intended a slight thrust at all Christians, because of their emphasis on Christ and His divine character.

He spoke with interest of the ruins on Mount Gerizim, and of the increase of his community within the last thirty years. He closed by expressing his firm belief that the time would come when the Samaritans would be the most numerous body in the world.

Amram has since died, and the sedate son-in-law, being the eldest male relative, has succeeded him in the high-priesthood. — *BISHOP JOHN F. HURST, in Harper's Magazine for September.*

ABOUT WOMEN.

A German saloon keeper recently said that the letters W. C. T. U. meant, "Women constantly torment us."

—Miss Allice Wilder is the name of a young woman who works with her father in his blacksmith shop.

—Kamahal now has eighteen pupils, most of them Brahmins. Six live in the house with her; the rest are day scholars.

—Bessie Chandler, whose name is subscribed to the most graceful version of the day, is Mrs. Leroy Parker and a daughter of the late Rear Admiral Ralph Chandler, U. S. Navy.

—Mrs. Lydia Weston, of Kansas, who is in her ninety-first year, preached a powerful sermon at the Ocean Grove Methodist camp meeting recently. She spoke without notes and without apparent fatigue, and showed a remarkable memory.

—The trustees of Mt. Holyoke Seminary and College, not having appointed a permanent president, have asked Miss Louise F. Cowles, one of the older teachers, to open the session in September and administer the affairs of the institution until a president is appointed. Miss Cowles is at present teacher of geology and mineralogy.

—Miss Lillian A. Honeywell, A. M., who is twenty-five years old and has served as professor of mathematics in Hadden College, Knox County, Ill., for the past three years, is said to be the youngest college professor in America occupying an important position.

—Dr. Alice B. Stockham, of Chicago, called for Europe, Aug. 17, to arrange for the translation of her work, "Tokology." Count Tolstol has offered to translate it into Russian. Baroness Gripenberg, of Finland, has promised to put it into Swedish.

—The newest occupation for women is said to be that of superintendents of weddings. She selects the trousseau, advises what is latest and finest in underwear, buys the material and designs, and makes or superintends the making of the gowns, knows all about stockings, boots, gloves, lace, and handkerchiefs, sees to the millinery and jackets and wraps, tells the bride's mother and sisters what to wear, dictates to the bridesmaids, thinks of everything, and lets the engaged couple enjoy themselves with unanxious minds.

—Mrs. Avnet and Miss Emmeline Hairs, who trade as Mmes. Louise Avnet & Co., are a firm of fan makers in London. They employ many women, not only in painting fans, but in mounting, decorating and finishing them. Part of the work consists of the preparation, by special process, of the colors employed, these colors possessing great brilliancy and softness, and also the advantage, not shared by the "gouache" (in favor with all foreign fan-painters), of never cracking. The quality of the work turned out must be good, as the firm have both been elected to membership in the English Fan-Makers' Company, which has rarely admitted a woman as member.

—Frances Willard urges women to read the newspapers. She says: "Women are a set of passives on that subject, as a class; and I am never more annoyed for my 'sect' than when the newshy goes trotting through at full speed, if he finds the car contains chiefly women, never dreaming that they want a paper. I clutch his sleeve with a vim and buy one of every variety he has, and ask him what he is thinking about to lose patronage in this way. Gossip is nothing but small news—the nickles, pennies and dimes, while the newspaper deals in dollars and V's and X's; and while the mind more to read the newspaper than to gossip about the neighbors."

What can a helpless female do?
Rock the cradle, and bake and brew,
Or, if no cradle your fate afford,
Rock your brother's wife for your board.
Or live in one room with an invalid cousin,
Or sew shop shirts for a dollar a dozen,
Or please some man by looking sweet,
Or please him by giving him things to eat,
Or please him by asking much advice,
And thinking whatever he does is nice.
Visit the poor under his surveillance;
Doctor the sick who can't pay a physician;
Save men's time by doing their praying,
And other odd jobs there's no present pay in.

But if you presume to usurp employments
Reserved by them for their special enjoyments,
Then the poor under his surveillance;
Doctor the sick who can't pay a physician;
Save men's time by doing their praying,
And other odd jobs there's no present pay in.

— *Journal of Women's Work.*

PUTTING HEART IN IT.

THE customer was a prudent matron from the country, careful in her shopping.

"It is a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop-girls behind the counter bowed indifferently, and turned away. The other said, eagerly, "Are you going to another part of the store, madam? For it is my lunch hour and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop-girl. A year afterward she was again in the same store, and, on inquiry, learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once, "I have always kept a close watch on my employees and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me."

"One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six all of the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued

writing. The others soon passed out of the door.

"Pettit," said one, 'has waited to finish his paper, as usual.'

"Yes," I called to him to come on, but he said that if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman in any work or profession depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen and book-keepers until they are gray-headed, while others pass over them and become heads of establishments of their own.

To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all of their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type of the first class; the same engine with its steam up, rushing along the track, of the second.

Be sure, boys, that you are able for your work and are on the right track. Then don't spare the steam. — *Youth's Companion.*

DAVID'S HELPER.

BY REV. C. H. WETTERBERG.

THE Psalmist looked back over his past history, and gratefully appreciated what God had done for him. He recognized that it was God who had been his victorious Helper; and, from this experimental premise, he drew the logical and safe conclusion that God would help him in the future. He said: "Because thou hast been my help, therefore in the shadow of Thy wings will I rejoice." These words were written when David was in the wilderness of Judah. It was, probably, when he was enduring severe hardships, in his flight from some enemy. It might have been when he was being pursued by the morose and fiery-tempered Saul, or when he was fleeing from his rebellious son, Absalom, who sought to dethrone him. It is evident that he was in the sharp grip of a distress which sorely tried his soul, and took hold of the roots of his faith in God, and made him feel his dependence upon a mightier Arm than his own, or any human force which he might summon to his aid. He was away from his own home, and amid the desolateness of a wild desert. He speaks of those who sought to destroy his soul, and of his being in a dry and thirsty land, where there was no water.

Certainly, from a human point of view, there was a thick bank of darkness spread far around the fugitive David, when he was undergoing the experience to which he refers. If he had had nothing more to aid his vision than that which the natural eye has the power of seeing, he would have seen only a black tempest of desolation, and the complete shattering of plans which were designed for future good, and the wreck of high hopes, and the destruction of all personal comfort, and a sad outlook indeed. But in the midst of that which would look extremely dark, and forbidding, and hopeless, to those who are without faith in God and His providence, David looks through it all, and above it all, and sees his own God, who had been his Almighty Helper, in all the days of his past life, in all the years of his varied experience—under black clouds as well as bright skies; amid hurrying storms as well as beautiful calms; in times of yawning peril as well as when no danger seemed nigh. He remembered that his loved and loyal Lord had been his supreme and victorious Helper, under every aspect of life, and therefore he rejoiced in the assurance of future help and victory.

THE DEACONESS WORK.

MISS THOBURN writes to the *Western Advocate* concerning the miserable poverty of one sick-room which has lately been blessed by the ministrations of the Cincinnati deaconesses. After describing its wretchedness she says:—

"The youngest member of our deaconess family has spent every day of the past three weeks in that dingy room, carrying food from the house sometimes, sometimes bringing home articles to mend or wash, happy in her ministry, having only one wish—that she could bring her charge into the hospital where she is furnishing, and that she could comfort her by the comfort wherewith she herself is comforted of God."

She does not ask the pity of girls of her age who are spending these warm days under trees or in cool verandas, but she does ask their help. She asks her sisters back over the hills, breathing the sweet country air and having food and raiment and room to live, to share their abundance with her poor patient. She is only one of many.

Remember them when you pray.
Remember them when you are putting up your summer fruit, and at the close of the season send us a box.

Remember them when you are throwing aside a garment that could be made over into a neat and comfortable one for a smaller person, woman or child.

Remember them, most of all, when you have money to give; for nothing helps like money.

ART NOTES.

—Franklin Simmons, the sculptor, of New York, has presented a marble bust of President Hamilton of the workmanship to the family of the great statesman.

—The *Magazine of Art* says: "American artists in Europe have never before received as much official recognition as at the present Exposition, and the circumstance affords food for reflection and congratulation on all sides."

—Millet, the painter of the "Angulus," which is the subject of conversation just now among lovers of art, was not born at Barbizon, as is supposed by many, but at Gruchy, a little village in Normandy. Millet spent the last years of his life at Barbizon.

—The Metropolitan Museum of Art in New York has just acquired a superb statue in bronze of the Emperor Gaius, half of a Roman emperor and a Lombard tomb, containing armor and several gold ornaments, for the modest sum of \$5,400. These objects were recently discovered in Orvieto, Italy.

—The statue of Thomas Starr King, to be erected at Golden Gate Park, San Francisco, is being modeled by D. C. French. The subject is shown with his right hand resting on a set of Roman scales and a roll of manuscript in his left. The statue will be ten feet high and cost \$11,000.

—The soldiers' monument in Indianapolis, of which the corner stone was laid by President Harrison recently, will have a height of 268 feet. The diameter of the foundation and terrace of the monument will be 110 feet; height of terrace, 11 feet; height of pedestal, 59 feet; height of shaft, 149 feet; height of lantern, 21 feet; height of Victory statue, 28 feet. The monument will be built of light gray

Indiana limestone. When completed the monument, with one exception—the Washington—will be the highest in the world.

—Four new stained glass windows, designed by F. D. Millet and executed by the Tiffany Glass Company, were shown for the first time on class day at Harvard University. They were presented to the University by the classes of '61 and '78. The class of '61 is represented by two figures of a twelfth-century crusader and a thirteenth-century scholar; while that of '78 shows Warren, the Revolutionary patriot, and Eliot, the Indian apostle. Each figure, with its symbolical accessories, forms the subject of a window.

The Little Folks.

A NARRATIVE PIECE.

"I wish you'd tell a story," said the Little Girl one day.

"It seems to me it's stupid to do nothing else but play," said the Little Boy.

"Now could you tell a story if you wanted to?" she cried.

"Of course I could!" indignantly the Little Boy replied.

"Then do it," cried the Little Girl, and the Little Boy began.

He thought and thought, and then he said, "There was a Nurfal Man."

And then he stopped so suddenly it nearly knocked him off his feet.

The fence on which they sat, and then he gave a little cough.

"Well!" said the Little Girl, and looked severely at the boy.

"I think I'll begin again," he said, in accents of despair.

"I wish you'd tell me all about that Nurfal Man, of course," said the Little Girl.

"There was a Nurfal Horse," he said, and then he walked away.

LOST AND FOUND.

"I don't care! you can go home just as soon as you like—so there!"

Siam went the door.

I confess I was surprised and grieved to read the angry voice of the Princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking I wrote a little note and pinned it on my study-door. Here it is:

"LOST.—An article of great value to the owner at about four o'clock on the afternoon of January 25, 1888. The finder will receive a liberal reward on returning the same to—

THE LITTLE PRINCESS."

Pretty soon she came in with a bright pink slip on each cheek. She was going to tell me all about it when the notice caught her eye. She read it through, then glanced at the clock and looked puzzled.

"I know you want me to advertise it, dear," I observed, as if it was all quite a matter of course.

"What do you mean, please?"

"Why of course you are hunting for it now."

"Hunting for what?"

"Princess," said I, glad to notice that her eyes were brighter and her cheeks of quieter color than when she came in, "oblige me by looking up a word in the dictionary; T-R—have you found it so far?" — *M. F. R.* What is the definition, please?"

"Calinness or soundness of mind," read the Princess slowly.

"Now if you please read this verse: Prov. 16: 32."

"That she read to herself."

"Once more, dear: Ps. 45: 13, the first half of the verse. You see, Your Highness, it's a pretty serious thing for a King's Daughter to lose her temper, so I thought you'd like to have me help you find it."

The brown curls drooped upon my coat-sleeve for a moment, and I am not sure that her eye-lashes were not wet when they were lifted again.

The Princess bestowed a dainty little kiss upon me, and pausing only to say, "What a dimpling smile through your tears," "Thank you, your liberal reward, sir!" hurried from the room. A moment afterward I heard the outer door close once more, softly this time.

Fully ten minutes later it opened again, and I was in the sound of light footsteps and happy young voices chatting and laughing gaily.

I took down my notice and threw it in the fire—*Our Sunday Afternoon.*

A GLANCE AT SOME SEPTEMBER MAGAZINES.

"Related by an Unavailable" is a bright article by Anne Ferris Muir in *Lippincott's*, from which we extract the following paragraphs, which so amusingly photograph several types of the genus editor:—

It is wisest for the unavailable to have perfect confidence in the editor's infallibility. The sketch or story, if rejected, was doubtless prolix, trite, or entirely lacking in interest; or the occult meaning of the mysterious printed slip may be that the writer has elaborated his story of two old maids, one wearing a plaid and the other a striped dress, and both sitting on the doorstep shelling peas, just a little too late. Somebody else had a parallel line of thought, or a similar story had been marked "to copy" from *London Society*.

Among the types of editors, there is the tardy sort, who keeps your manuscript until it is useless elsewhere, and the over-prompt, who bundles it back after glancing at the title-page and signature. But these are in the minority. Long live the editor who "tempers the wind to the shorn lamb!" The expectation of its acceptance, I sent an essay to a New York monthly, and, although it was returned, it was so graciously and kindly treated that my defeat was the next best thing to a victory. The article, the editor kindly wrote, although pronounced charming by two or three readers, was unavailable for their use; but at the same time an offer was made to purchase sketches and stories for a syndicate then newly formed. Somewhat encouraged, I then sent the same essay to a Boston magazine, whose courteous editor, who was a little more expressing thanks for the reading, and regretting that lack of room prevented its acceptance. The essay started on a long and weary journey to New York, whence it was returned with, "Sorry we have not room." Then to a fourth magazine, whose chief editor informed me they only published material of interest to their readers! The essay now lies in the bottom of the Pandora-box, and attached to it is a little silver-winged hope that by and by nature will predominate over art, and then—

Indians limestone. When completed the monument, with one exception—the Washington—will be the highest in the world.

Few pens are so true and sympathetic as that of Charles Dudley Warner. With what exquisite simplicity he describes Margaret's wedding day, in his entertaining serial, "A Little Journey in the World," in the current *Harper's*:—

"They were married in October, and went at once to their own house. I suppose all other days were but a preparation for this golden autumn day on which we went to church and returned to the wedding breakfast. I am sure everybody was happy. Miss Forsythe was so happy that tears were in her eyes half the time, and she bustled about with an affection of cheerfulness that was almost contagious. Poor, dear, gentle lady! I can imagine the sensations of a pleasure, in an orchard of trees which had and bloom and by-and-by are weighed with yellow fruit, year after year, a peach-tree that blooms also but never comes to fruition—only wastes its delicate sweetness on the air, and finally blooms less and less, but feels nevertheless in each returning spring the stir of the sap and the longing for that fuller life, while all the orchard bursts into flower, and the bees swarm about the pink promises, and the fruit sets and slowly matures to lusciousness in the sun of July. I fancy the wedding, which robbed us all, was hardest for her, for it was in one sense a finality of her

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For the Year 1890.

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ZION'S HERALD FOR 1890.

Preliminary Announcement.

We are early in the field—because we cannot help it. There are so many homes as yet unvisited and unblest by Zion's Herald; we have made such excellent provision for the spiritual and mental upbuilding of every class of mind in the broad field which we aspire to enter; and our preachers will have so much to do in calling personal attention to the richness and helpfulness of our weekly visits and the offer of a free three months' subscription to new subscribers, that we feel compelled to begin our September issues with a preliminary statement.

Zion's Herald does not believe in standing still. The highest goal is not too high for its ambition. Many of our readers have kindly informed us that during the past year the standard of our contributions has steadily improved, that the scope has broadened, that current political, social and educational questions, as well as religious, have received careful and able treatment in our columns. But we are not satisfied—“Not as though we had already attained, either were already perfect; but we . . . press towards the mark.” There is a position yet to be occupied by religious journalism which the Herald is determined to reach, and we believe our readers sympathize with our efforts to make the paper the broadest, fullest, most forceful, most interesting, of all our Methodist weeklies.

Our present list of contributors has no equal, we believe, in any paper of our denomination. To this list we are continually adding new names of recognized influence and ability. We will mention some of them, both old and new: First of all, the following Bishops:—

Bishop J. F. Hurst,
Bishop J. H. Vincent,
Bishop W. N. Xinde,
Bishop W. F. Mallou,
Bishop J. N. Fitzgerald,
Bishop D. A. Goodell.

We have captured the missionary staff of our church entire, as the following names will show:—

Chaplain C. C. McCabe,
Rev. J. O. Peck, D. D.,
Rev. A. B. Leonard, D. D.,
Rev. S. L. Baldwin, D. D.

Below is a list of the educational

leaders who will be represented:—

President Warren (Boston University),
President Bartlett (Dartmouth),
President Small (Colby),
Chancellor Sims (Syracuse),
President Raymond (Wesleyan),
President Wheeler (Allegheny),
President Bashford (Ohio Wesleyan),
Prof. Prentice (Wesleyan),
Dean Huntington (Boston),
Prof. Little (Syracuse),
Prof. Winchester (Wesleyan),
Prof. Mitchell (Boston),
Principal Bancroft (Phillips Academy),
Principal Steele (Wilbraham),
Principal Bragdon (Lassell),
Dean Thirkield (Gammam),
President Haygood,
Principal D. C. Knowles (Tilton),
President Gallagher (Lawrence).

The pens of some of the ablest women in the various departments of reform and of literature will enrich

our columns, notably the following:—

Frances E. Willard,
Mary Lowe Dickinson,
Kate Sanborn,
Alice Stone Blackwell,
Mary Stevens Robinson,
Lucy Rider Meyer,
Belle V. Chisholm,
Harriet A. Cheever,
Sarah Pierce Scarborough,
Kate Sumner Gates,
Mrs. S. L. Baldwin.

Not to enumerate occasional correspondents, our regular staff will continue to write—“MANHATTAN” for New York, “S. J. H.” for Chicago, “N. B.” for Baltimore, “SHAWMUT” for Boston, “CHEYENNE” for the Rocky Mountain region; “WESTMINSTER” for matters and things abroad, Dr. E. S. STACKPOLE for Italy, Dr. E. W. PARKER for India, Dr. C. S. LONG for Japan, and

Mrs. J. Ellen Foster

for Washington. The miscellaneous list is a full one. We can call from it but a few representative names, principally those of acknowledged influence in other denominations:—

REV. REuben THOMAS, D. D., pastor of Harvard Church (Cong.), Brookline, Mass.; REV. O. P. GIFFORD, pastor of Warren Avenue Baptist Church, Boston; REV. EDWARD A. RAND, of Watertown, Mass.; REV. J. L. R. TRASK (Cong.), of Springfield, Mass.; REV. EMORY J. HAYNES, D. D., pastor of Tremont Temple Church, Boston; MR. JAMES BUCKHAM, Burlington, Vt.; REV. WM. C. BULL, D. D., Whitford, Pa.

HON. NEAL DOW has promised an occasional contribution.

MR. EDWARD BELAMY, author of “Looking Backward,” will write concerning the new movement which his remarkable book has stimulated.

The catalogue of our Methodist writers, in addition to the names given above, is too great for enumeration, but we mention the following:—

Dr. J. W. Mendenhall,
Dr. Frank Bristol,
Dr. J. R. Day,
Chaplain Louis A. Beaudry,
Dr. Howard Henderson,
Dr. George Lansing Taylor,
Dr. Mark Trafton,
Dr. Joseph Pullman,
Dr. W. S. Studley,
Dr. H. P. Torrey,
Rev. John Alfred Faulkner.

We have been promised selections from the unpublished letters and MSS. of that brilliant and lamented genius, REV. FALES H. NEWHALL, D. D.

The above lists are by no means complete. They include names, however, pledged to our columns, and from these as samples our readers will know how rich a feast awaits them.

Zion's Herald will not be simply a magazine-paper—a paper of contributions. Every useful feature in modern journalism will be incorporated. The editorial treatment of current topics and vital themes will be as strong and broad and fearless as the corps is able to make it. Every leading reform of the day will receive attention and championship in these columns. Specially impressed with the urgency of the mission of our denomination in the South, the editor intends at an early date to visit our educational institutions in that land, and to put our readers in possession of information secured in closest touch with the work. Constitutional prohibition, the woman question in all its forms, the interests of the young people, the new Deaconess movement, and all similar problems affecting the prosperity of the church, Sunday-school lessons and economy, with whatever tends to conserve and beautify social and domestic life, will be freshly and interestingly cared for. It will be the aim of Zion's Herald not merely to keep pace with current events, but to lead; not merely to cooperate, but to inspire.

Let all remember that Zion's Herald is not a money-making institution for those who manage it. The Boston Wesleyan Association generously and gratuitously contributes the use of the Building and the money which carries it on. Its earnings are sacredly applied to the cause of the disabled and veteran ministers of our patronizing Conferences. There is not a dependent supernumerary preacher in our New England churches, nor a widow or orphan in our itinerant ranks, who was not made happier and more comfortable by the dividends earned by this paper last year and the year before. The more earnest and successful our preachers are in increasing our subscription list, the larger will be the next dividend, and the happier will be its recipients.

Review of the Week.

Tuesday, September 3.

—A Newark (N. J.) man died of hydrophobia yesterday.
—Increase of over \$6,000,000 in the public debt last month.
—William O'Brien has been taken to Galway to serve out his sentence.
—Corporal Tanner paid out \$28,000,000 for pensions during July and August.
—The Catholic cathedral at Harbor Grace, N. F., has been burned to the ground.
—Henry Shaw, the wealthy philanthropist, has left the bulk of his property to St. Louis.

—The garrisons of Forts Laramie, Hayes and Lyon are to be withdrawn and the posts abandoned.

—A plan is proposed for the establishment of sixty or seventy additional post-office stations in New York.

—There was quite a general observance of Labor day. A notable demonstration occurred in Boston—two entirely distinct processions, with fully 12,000 workers in line.

Wednesday, September 4.

—All North Adams shoe shops are closed but one.
—A serious flood reported at Tampico, Mexico.
—William O'Brien is seriously ill in Galway Jail.

—Oyster dealers predict a poor season for their business.
—Hippolyte's troops have taken possession of Port-au-Prince.

—The situation of the London strike is unchanged; strikers are suffering for food.
—Officer John Lyon of Salem, N. H., was waylaid on a lonely road and shot twice in the head.

—Celebration of the 50th anniversary of the institution of Odd Fellowship in Connecticut at New Haven.

—Forty carloads of seal skins, the entire catch of the Alaska Fur Company for a year, will be shipped to England.

—Professor Goodale of Cambridge has been elected president of the American Association for the Advancement of Science.

—Lord Zetland will be sworn in as lord lieutenant of Ireland on October 1. He will make his state entry into Dublin on December 3.

—Wells, Fargo & Co. have received information that two of their stages were robbed, one at Bodie and the other at Forest Hill, Cal., yesterday.

—The towns of Sandwich and Yarmouth celebrate their 250th anniversaries. Addresses by ex-Governor Long, Lieutenant-Governor Brackett and others.

Thursday, September 5.

—A leading chemist says Cocaine water is not fit to drink.

—Sudbury and Wayland unite in a quarter-millennial celebration.

—United States consuls in Spain and Italy report a heavy immigration from those countries.

—A woman has been released from the Kansas penitentiary after serving thirteen years of a life sentence.

—Passengers of the steamer “Ancon,” wrecked in Napa bay, have been brought to Port Townsend, Ore.

—At the convention of Probationists at Worcester, Dr. John Blackmer and B. F. Sturtevant were nominated for governor and lieutenant-governor respectively.

—S. A. Allibone, LL. D., an American scholar and author of a “Dictionary of Authors,” died Monday at Lucerne, Switzerland. He was a native of Philadelphia.

—Particulars of the destructive landslide at Lucarnacion, Hidalgo, Mexico, say that several hundred bodies were washed away in the big slides, and numbers of dead bodies have been recovered.

—The forest fires in Montana which have been raging in the mountains for the last six weeks are now supposed to have been extinguished by the heavy rain and snow which fell Monday night. In the vicinity of Elliston and Ten Mile snow to the depth of four to six inches covers the ground.

Friday, September 6.

—The town of Toluca, Mexico, has been destroyed by floods.

—President Harrison participated in the old college celebration in Pennsylvania.

—The government of San Salvador has obtained a loan of \$300,000 sterling in London.

—Professor George A. Wentworth becomes acting principal of the Phillips Exeter Academy.

—Suspension of Meyer G. Cohen, clock manufacturer, New York, with liabilities of \$60,000.

—A collision occurred at New York between the steamer “Providence” and the yacht “Electra.”

—Sixty miners were entombed by an explosion in a colliery at Mill-Lothian, Scotland, and are believed to be dead.

—A decree has been issued by China ordering the beginning of work on the proposed railway to Hankow.

Saturday, September 7.

—The business part of Linkville, Ore., was destroyed by fire.

—The London dockmen's strike has already entailed a loss of £1,500,000.

—Schooner “Nehemiah” of New Haven has been wrecked at St. Croix.

—Shocks of earthquake were felt yesterday throughout the mountainous region of France.

—Pneumonia has attacked some of the finest herds of imported cattle at Bay Shore, L. I.

—U. S. S. “Janina” and “Quinnegance,” needing repairs above the 20 per cent. limit, are to be sold.

—After a dangerous voyage of 133 days from Colombo, the ship “Anahue” of Mexico reaches New York, looking badly.

—Treasurer Denison D. Dana of the Douglas Axe Company is missing, and a heavy shortage is found in his accounts; the concern is financially ruined.

—An explosion in a cartridge factory at Antwerp set fire to adjoining oil warehouses and a terrible conflagration is the result. One hundred and fifty persons have been killed.

—Schooner “Lilly” arrives at Victoria, B. C., and reports that she was boarded by United States revenue cutter “Rash,” her papers searched and \$200,000 confiscated, and that she was ordered to proceed to Sitka.

Sunday, September 8.

—The new cruiser “Philadelphia” was successfully launched.

—The number of deaths by the Antwerp disaster will not exceed 200.

—Mr. Gladstone was given a banquet in Paris. He ascends the Eifel tower.

—The Pope will not leave Rome, Germany having mediated in his behalf.

—The Canadian Pacific has let a contract to build seven hundred miles of new road.

—No news of Treasurer Dana of the Douglas Axe Company. His son also missing. A petition in insolvency filed at Worcester.

—Emperor William was serenaded at Dresden yesterday by 12,000 citizens. The enthusiasm manifested by the people was remarkable.

—The London strikers refuse to accept the arbitrator's proposal; they are warned by the Lord Mayor and others that they will forfeit sympathy.

—The fast Chicago-New York express has been wrecked near Greenville, Penn. The baggage master was killed and the engineer may live. No passengers injured.

year in the history of the Association.

During the year ending Aug. 25, lots to the value of \$470 were sold. Never was there such a showing before. The demand is increasing. The Chautauqua movement has brought a new life to this place, not only for a new class of people, but it has become a benefit to the camp-meeting as well. Eight private cottages were built last year, and three society houses. More paint was used than in years before. A surveyor has been engaged to lay off the entire grounds up to, and probably beyond, Vincent Rock. It is in this direction the large demand for lots is made. The committee hope to be able to do more generous things for the public than ever before. The cottage-holders, realizing what needs to be done, met, and by very large unanimity of feeling, voted to assess themselves in equal sums to the amount of the tax they pay to the town of Epping, for the purpose of making improvements on the grounds. For the present year and the one to come a certain sum was fixed and a committee appointed to collect it. The aggregate to be collected was a little more than \$300, and when the meetings closed, they had paid over in cash to the treasurer more than \$277. This will aid the committee very greatly in their work. With proper management on the part of the committee and the blessing of God, the outlook for Hedding camp-ground never was better than to-day.

More than fifty ministers were on the platform at Hedding the afternoon Bishop Mallalieu preached, and several more were scattered through the audience.

Rev. Thos. A. Dorion, of the French Church, Manchester, was at the camp-ground one day. It was his first visit to a camp-meeting. His impressions were very favorable. He gives them in the last number of *Le Fidele Messager*.

VERMONT CONFERENCE.

St. Johnsbury District.

St. Johnsbury.—Bro. Carl is having prosperity. He has received some since camp-meeting. He preached a grand sermon at Morrisville camp-meeting on the Sabbath, and is to preach at Groveton (N. H.) camp-meeting.

Newport Centre.—Rev. C. W. Morse and Miss Nettie G. Sleeper were married in church last Wednesday evening by Rev. J. Morse, assisted by Presiding Elder Donaldson and Rev. Mr. Vance. A reception was given at the bride's home (G. S. Sleeper, esq.). Presents to the amount of \$100 were left to a fund of love for one of the best young ladies, who will be married in church work; but a wider field of usefulness is before her.

NEW YORK EAST CONFERENCE.

Hartford.—The classical and fervid utterances of Rev. Dr. Pitblado, of the Asylum St. M. E. Church, are becoming the topic of much thought and admiration in Hartford and vicinity. At Plainville camp-meeting he received distinguished honor, and his discourse won the united approval and commendation of all present. The Times declared him a very unusual and excellent logician, orator and spiritual teacher—indeed, saying that his sermons could not be described, so unique and soul-stirring were they. After hearing him for a series of Sabbaths, one cannot listen to other divines with any deep interest, any more than attendants on the services of Henry Ward Beecher could leave him for inferior minds. Although in midsummer sultriness, his last sermon was listened to with absorbing, rapt interest by a crowded house. He is rapidly acquiring the right kind of supremacy over all pulpits in this region.

A Generous Proposal.

Invalid clergymen of limited means, wishing to test the climate of Florida next winter, should correspond with Dr. W. H. Sibley, business manager of the “Ministers' Florida Home,” Fairbanks, Alachua City, Fla. Rev. E. A. Manning, late secretary of the New England Conference, having visited this town recently, and being about to return to spend the winter with his invalid wife, is ready to speak confidently of the rare sanitary advantages of this high and salubrious locality in the Peninsula State.

A Representative Presiding Elder's Earnest Wish and Purpose.

Woodford, Me., Sept. 6, 1889.

MY DEAR PARKHURST: I am very desirous that the Herald should have a much wider circulation, and that our people, especially the officers of the church, should become intelligent Methodists. I know of no better medium of instruction and encouragement than the Herald in the columns of the Herald, and I shall be glad to assist in any way I can to increase its subscription list. I am sure the presiding elders would be helped very much in their work, as well as the preachers in charge, if the official boards were better informed in the work and law of the church. Send me some copies to distribute as I go round on my work. I think the list on this district ought to be doubled. Yours faithfully, Wm. S. Jones.

THE CONFERENCE.

(Continued from Page 5.)

years, growing out of the differences on the subject of holiness. There was more nearly one spirit than has been manifest for many years. As a result, more good was done.

One of the improvements, as we view it, is the holding of the evening preaching service in Chautauqua Hall, and following it with an altar service there, in place of scattering all over the ground for the tent-meetings.

Each day at one o'clock were held young men's, young women's and children's meetings. These were largely attended and very profitable. Morning prayers were held in nearly every society house, and an evening prayer-meeting at 6 o'clock. The meetings closed Saturday morning with the usual march around the ground and hand-shaking.

While the spiritual and intellectual side of Hedding has been a success this year, the same can be said of the temporal. It is believed that by the time the accounts are settled, it will be found that there has been no more successful

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